

THE PRIMER

SET FV RTH

By the kinges maiestie & his
Clergie, to be taught lerned, and
red: & none other to be vsed
thorowout all his
Dominions.

¶ IMPRINTED AT LONDON within
the precinct of the late dissolved house of the
graye Friers by Richard Grafton Printer
to the Princes grace, the xvii.
day of August, the yeare of
our lorde M,D.XLVI.

Cum priuilegio ad imprimendum solum.

Reprinted without any Alteration

An Almanacke

for. xviii. yerres.

Lepe yeare.	Sondayes letter.	The golden numbre.	Easter.	The numbre of yerres.
	E	viii	xxv. Apryll.	M.d.xlvi.
	B	ix	x. Apryl.	M.d.xlvii.
S	A	x	i. Apryl.	M.d.xlviii.
	F	xi	xxi. Apryl.	M.d.xlix.
	G	xii	vi. Apryl.	M.d.l.
	D	xiii	xxix. Marche	M.d.li.
B	C	xiiii	xvii. Apryl.	M.d.lii.
	A	xv	ii. Apryl.	M.d.liii.
	G	xvi	xxv. Marche.	M.d.liiii.
D	F	xvii	xliii. Apryl.	M.d.lv.
	E	xviii	v. Apryl.	M.d.lvi.
	C	xix	xviii. Apryll.	M.d.lvii.
	B	i	x. Apryl.	M.d.lviii.
	A	ii	xxvi. March.	M.d.lix.
F	G	iii	xiii. Apryll.	M.d.lx.
	D	iiii	vi. Aprill.	M.d.lxi.
	C	v	xxix. Marche	M.d.lxii.
	B	vi	xi. Apryl.	M.d.lxiii.

The Kalender.

K. L. IANV. **K. L.** FEBRV
ary bath. ary bath.

xxx. dayes.

xxviii. dayes.

iii	A Ianuarii. Circum.	1 xi	d Februarii. Fast	1
	of Chypt.		e vi Puri. of Mari.	2
	biiii No.	2 xix	f v No. l. Blase ma.	3
xi	c iii. No.	3 viii	g iiii No.	4
	d Pridie.	4	A iii No. S. Agathe.	5
xix	e Nonas.	5		
viii	f viii. Id. Epiphanye.	6 xvii	b Pridie.	6
	g vii Id. Claues. lxx.	7 b	c Nonas.	7
xvi	A vi Id.	8	d viii Id.	8
		xiii	e vii Id.	9
b	bb Id.	9 li	f vi Id.	10
	c iiii Id.	10	g Id. Sol in pisces.	11
xiii	d iiii Id. Sol in Aqua.	11 x	A iiii Id.	12
li	e Pridie.	12		
	f Idus. S. Hillary.	13	b iiii Id.	13
x	g xix Kalendes Febua.	14 xviii	c Pridie S. Valentyn.	14
	A xiiii kl.	15 vii	d Idus.	15
			e xiiii Kalendas Marcii.	16
xviii	b xvi kl.	16 xv	f xiii kl.	17
xii	c xvi kl.	17 liii	g xii kl.	18
	d xv kl.	18	A xi kl.	19
xv	e xiiii kl.	19		
iiii	f xiii kl. c. Fabi. & Sc.	20 xii	b x kl.	20
	g xii kl.	21 i	c ix kl.	21
xii	A xi kl. S. Vincent	22	d viii kl.	22
		ix	e vii kl. Fast.	23
i	b x kl.	23	f vi kl. l. Machi. Ap.	24
	c ix kl. S. Timothe.	24 xvii	g v kl. The place of	25
ix	d viii kl. Con. of Paul	25 vi	A iiii kl. (leape yere.	26
	e vii kl. Policar. mar.	26		
xvii	f vi kl.	27	b iiii kl. S. Augustin.	27
vi	g v kl. Claues. xl	28 xiiii	c Pridie.	28
	A iiii kl.	29		
xii i	b iiii kl.	30		
vi	c Pridie.	31		

The Kalender.

K. L. MARCH **K. L.** APRIL
hath xxxi. *hath xxx.*
 dayes dayes

iii	d Marcii.	i	g Aprilis.	1
	e vii No.	2 xi	A iii No.	2
xi	f vi No.	3		
	g v No.	4	b iii No.	3
xix	A iii No.	5 xix	c iudie. S. Ambrose	4
		viii	d Nonas.	5
x	b iii No.	6 xvi	e viii Id.	6
	c iudie	7 v	f vii Id.	7
xvii	d Nonas	8	g vi Id.	8
v	e viii Id.	9 xiii	A v Id.	9
	f vii Id. Claves Pasch.	10		
xiiii	g vi Id. Sol in Ariete.	11 xi	b iiii Id. Sol in Tauro.	10
ii	A v Id. S. Gregory	12	c iii Id.	11
		x	d d iudie.	12
	b iiii Id. E. quino Alun	13	e Idus.	13
x	c iii Id.	14 xviii	f xviii Kalendas Maii.	14
	d iudie.	15 vii	g xvii Claves rogacionu.	15
xviii	e Nonas	16	A xvi kl.	16
vii	f xvi Kalendas Aprilis	17		
	g xv kl. Edwarde.	18 xv	b xv kl. S. Ildoruz.	17
xv	A iiii kl. S. Joseph	19 iiii	c xiii kl.	18
		20 xii	d xii kl. S. Alphege.	19
iiii	b iiii kl.	21 i	e xi kl.	20
	c xii kl.	22	f x kl.	21
xii	d xi kl.	23 ix	g x kl.	22
	e x kl.	24	A ix kl. S. George	23
	f ix kl. Pass.			
ix	g viii kl. Annuntion	25	b viii kl.	24
	A vii kl. of Mari	26 xvii	c vii kl. S. Marke.	25
		vi	d vi kl.	26
xvii	b vi kl. Re. of Christ.	27	e v kl. S. Anastasi.	27
vi	c v kl.	28 xvi	f iiii kl. Ultima Pasch.	28
	d iiii kl.	29 iii	g iiii kl. Claves Pentico.	29
xiiii	e iii kl.	30	A iudie.	30
iii	f iudie.	31		

The Kalender.

K. V. MAYE K. V. IVNE
hath. xxxi. bath. xxx.

dayes

dayes

xi	b Maii Philip & Iaco.	1	e Iunii. Piconedi. mar.	1
2	c vi Ro. S. Achanasi.	2	f iiii Ro.	2
xix	d v Ro.	3	g iiii Ro.	3
3	e iiii Ro. Inne. I. cru.	4	A Pridie.	4
4	f iiii Ro.	5		
5	g Pridie Ihon pozt latys	6	b Ronas.	5
6	A Ronas.	7	c viii Id.	6
7		8	d vii Id.	7
8	b viii Id.	9	e vi Id.	8
9	c vii Id.	10	f v Id.	9
10	d vi Id.	11	g iiii Id.	10
11	e v Id. Antony mar.	12	A iiii Id I Barnabe.	11
12	f iiii Id. Sotia Gemini.	13	b Pridie. Sol. in Can.	12
13	g iiii Id.	14	c Idus.	13
14	A Pridie.	15	d xvi Kalendas Iulii.	14
15	b Idus.	16	e xvi kl.	15
16	c xvi Kalendas Iunii.	17	f xvi kl.	16
17	d xvi kl. S. Barnabe.	18	g xv kl.	17
18	e xv kl.	19	A xiii kl. I. Marci & Parcel.	18
19	f xiii kl.	20	b xiii kl.	19
20	g xiii kl.	21	c xii kl.	20
21	A xii kl.	22	d xi kl.	21
22	b xi kl.	23	e x kl. I. Alban mar.	22
23	c x kl.	24	f ix kl. Fast.	23
24	d ix kl.	25	g viii kl. Pati. of Iho	24
25	e viii kl.	26	A vii kl.	25
26	f vii kl.	27	b vi kl.	26
27	g vi kl. I. Bede.	28	c v kl.	27
28	A v kl.	29	d iiii kl.	28
29	b iiii kl.	30	e iii kl. Peter and	29
30	c iiii kl.	31	f Pridie. Paule. Apo.	30
31	d Pridie		*. iii.	

K. L. IVLY. K. L. AVGVST
hath xxxi. bath xxxi.

dayes.

dayes.

xii	g l ^o ii.	i	viii	c Augustii.	1
viii	A vi Po. Wil. of Pa.	2	vi	d iiii Po.	2
	h b Po.	3	v	e iii Po.	3
xvi	c iiii Po.	4	ii	f iiii Po.	4
v	d iii Po.	5	ii	g Nonas.	5
	e iiii Po.	6		A viii Id. Tra. ourlor.	6
xiii	f Nonas.	7		h vii Id. the fest of Je.	7
ii	g v. ii Id.	8		c vi Id.	8
	A vii Id.	9		d v Id.	9
x	h vi Id. f. Ciril.	10	xviii	e iiii Id. Laurens m.	10
	c v Id.	11	vii	f iiii Id.	11
xviii	d iiii Id.	12	xv	g iiii Id.	12
vii	e iii Id. Sol in Leo.	13		A Idus.	13
	f iiii Id.	14	xiii	h x Ka Sep. Sol in Vir.	14
xv	g Idus.	15	xii	c xvi kl. Al. of our La.	15
iii	A xvi Kalen. Augusti.	16	x	d xvi kl.	16
	h xvi kl.	17	i	e xvi kl. Eusebius.	17
xii	c xv kl.	18	ix	f xv kl.	18
i	d xiii kl.	19		g xiii kl.	19
	e xii kl.	20		A xii kl.	20
ix	f xi kl. Mari Mag.	21	xvii	h xi kl.	21
	g x kl.	22	vi	c x kl.	22
xvii	A x kl.	23		d x kl. Fast.	23
vi	h x kl. Fast.	24	xii	e ix kl. Bartho. apo.	24
	c vii kl. James. apo.	25	iii	f vii kl.	25
xiiii	d vi kl. An the mo. of	26	x	g vii kl.	26
iii	e vi kl. (m)	27		A v kl. S. Augustyn.	27
	f v kl. Seuen sleepers.	28	xix	h v kl.	28
xi	g iiii kl.	29		c iiii kl. Deco of s. Iho.	29
xix	A iiii kl.	30	viii	d iiii kl.	30
	h iiii kl.	31		e iiii kl.	31

The Kalender.

K.L. SEP- **K.L.** OCTO-
tem. hatb ber hatb.

xxx dayes.

xxxi. dayes.

xvi	f Septembris	Christoff.	1	xvi	A Octobris.	1
v	g iiii No.		2			
	A iiii No.		3	b vi No.		2
			xii	c v No.		3
xiii	b v idie.		4	d iiii No.		4
ii	c Nonas.		5	e iii No.		5
	d viii Id.		6	f i dide.		6
x	e vii Id.		7	g Nonas.		7
	f vi Id. Patru. of Pa.	8	xviii	A viii Id.		8
xviii	g v Id.		9			
vii	A iiii Id.		10	b vii Id. Dionise. ma.		9
				c vi Id.		10
	b iiii Id. Proth & hiach.	11	xv	d v Id.		11
xv	c ii idie		12	e iiii Id.		12
xiii	d Idus.		13	f iiii Id. S. Edward.		13
	e xviii Kalen. Octobris	14	xii	g i dide. Sol in d corpio.		14
xii	f xvii Sol in Libra.	15	i	A Idus.		15
i	g xvi kl.		16			
	A x kl.		17	b xvii Ka. Nouembris.		16
			ix	c xvi kl.		17
ix	b xiii kl.		18	d xv kl. S. Luke & Ian.		18
	c xii kl.		19	e xiii kl.		19
xvii	d x kl. Fast.		20	f xii kl.		20
vi	e xi kl. S. Mathewe.		21	g xi kl.		21
	f x kl.		22	xiii	A xi kl. Part. Sala.	22
xiiii	g ix kl.		23			
iii	A viii kl.		24	b x kl.		23
				c ix kl.		24
	b vii kl.		25	d viii kl.		25
xi	e vi kl. S. Cipriane.		26	e vii kl.		26
xix	d v kl.		27	f vi kl. Fast.		27
	e iiii kl. Fast.		28	g v kl. Simon & Ju.		28
xviii	f iiii kl. S. Pighel.		29	A iiii kl.		29
	g i dide.		30			
			xvi	b iiii kl.		30
			v	c ii Fast.		31

The Kalender.

K.L. NOVE-
mber bath

xxx dayes.

K.L. DECE-
mber bath

xxxi. dayes.

d Nouem. Alhallowen. 1
xiii eiiii No. Allollen day. 2
ii f iii No. 3
g pside. 4
x A Ponas. 5
b viii Id. 6
xviii c vii Id. 7
vii d vi Id. 8
e v Id. 9
xv f iiii Id. 10
iiii g iii Id. S. Partyn. 11
A pside. 12
xii b Idus. Sol in Sag. 13
i c xviii Kalen. Decem. 14
d xvii kl. 15
ix e xvi kl. S. Edmund. 16
f xv kl. 17
xvii g xiiii kl. 18
vi A xiii kl. 19
b xii kl. S. Edmund king 20
xiiii c xi kl. 21
iii d x kl. Cicile virgyn. 22
e ix kl. Clement mar. 23
xi f viii kl. 24
xix g vii kl. Katherine mar. 25
A vi kl. 26
viii h v kl. 27
c iiii kl. 28
xvi d iiii kl. Fast. 29
v e pside. S. Andrewe 30

f De:embris. 1
g iiii No. 2
A iiii No. 3
b pside. 4
c Ponas. 5
6 xviii d viii Id. S. Nicholas. 6
7 vii e vii Id. 7
8 f vi Id. Concep. of Ma. 8
9 xv g v Id. 9
10 iiii A iiii Id. 10
11 b iiii Id. 11
12 xii c pside. Sol in Capri. 12
13 i d Idus. Lucie marty. 13
14 xix e xix Kalendas Ianuarii. 14
15 f xviii kl. 15
16 g xvi kl. 16
17 xvii A xvi kl. 17
18 h xv kl. 18
19 c xiiii kl. 19
20 d xiii kl. Fast. 20
21 xii e xii kl. Thomas ap. 21
22 f xi kl. 22
23 xi g x kl. 23
24 xix A xi kl. Fast. 24
25 b viii kl. Pa. of Christ. 25
26 viii c vii kl. Steuen mar. 26
27 d vi kl. S. Thon. 27
28 xvi e v kl. Childermas. 28
29 v f iiii kl. 29
30 g iiii kl. 30
xiii A pside 31

AN INIVNCTION GEVEN

by the King our soueraigne lordes most excellent maiestie for the autorising and establishing the vse of this Primer.



ENRY THE VIII. by the grace of God kyng of Englande, Fraunce, and Ireland, defendour of the faith, and of the church of Englande and also of Irelande in perth the supreme hedde. To all and singuler our subiectes, aswel

Archbishops, Byschoppes, Deanes, Archedeacons, Prouostes, persons, vicars, curates, priestes and all other of the Clergie : as also all estates and degrees of the laye fee, and teachers of youth within any our realmes, dominions, & countries gretyng. Among the manyfold busines, and most weightie affaires appertayning to our regall authoritie and office, we much tendering the youth of our realmes, (whose good education and vertuous bringyng vp repouneth most highly to the honoure and prayse of almighty God) for diuers good considerations, and speciall ye for that the youthe by diuers persons are taught the Pater noster, the Ave maria, Crede, and. x. commaundementes al in Latin and not in Englyshe, by meanes wherof the same are not brought vp in the knowledge of their fayeth, dutie and obedience, wherein no Christen person ought to be ignoraunt. And for that our people and subiectes which haue no vn-

derstanding in the Latin tong and yet haue the knowledge of readyng, may praye in their vulgar tong, which is to them best knowne: that bi the meane therof thei should be the more prouoked to true deuotion, and the better set theyr hertes vpon those thinges that thei pray for. And finallye, for the auoyding of the aduersitie of primer booke that are nowe abrode, whereof are almost innumerable sortes, which minister occasion of contentions and vaine disputations rather then edify, and to haue one vniforme orde of al suche booke throughout all our dominions, both to be taught vnto children, and also to be vsed for ordinary praier of al our people not learned in the Latin tong: haue set furth this Primer or booke of praier in Englyshe to be frequented and vsed in and throughout all places of our sayde realmes and dominions as well of the eldre people, as also of the youth for their common and ordinary praier, willing commaundynge, and streightlye chargynge, that for the better bynging vp of youth in the knowledge of their dutie towardes god, their prince, and al other in their degree, euery scole mayster and bynnger vp of yong beginners in learning next after their. A. B. C. now by vs also set furth do teach this Primer or booke of ordinary prayers vnto them in Englyshe, and that the youth customably and ordinarily vse the same vntyll thei be of competent vnderstandynge and knowledge to perceiue it in Latin. At what tyme thei maye at their libertie ether vse this Primer in Englyshe

The kynges intunccion.

Englyshe, or that which is by our autoritie like
wyse made in the Latin tong, in al poyntes cor-
respondent vnto this in Englysh. And further-
more we streightly charge and comaund aswel all
and singuler our subiectes and sellers of bokes
as also al scholemasters and teachers of young
childdren within this our realme and other our
dominions as they entende to haue our fauoure
and auoyde our displeasure by the contrary, that
immediatly after this our sayed Prymer is pu-
blyshed and imprinted, that they ne any of them
bye, sell, occupye, vse, nor teache preuely or apert-
ly any other primer ether in Englyshe or Latin
then this, now by vs published, which with no
small study, trauayl, and labor, we haue purpose-
ly made to the high honoz and glory of almighty
god, and to the commoditie of our lo-
ving and obedient subiectes, and eke

syng of the same in godly contem-

plation and verteous exer-

cise of prayer.

Geuen at our palayce of Westmynster

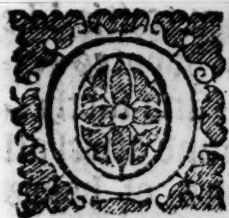
the .vi. daye of Maye in the

xxviii. yere of our reigne.

A 2

Our

The prayer of the Lorde.



Our father which art in heauen ha-
lowed be thy name.

Thy kyngdome come.

Thy wyl be done in yerth as it
is in heauen.

Geue vs thys day our dayly breade.

And forgeue vs our trespases as we forgeue
them that trespase agaynst vs.

And let vs not be led into temptation.

But deliuer us from euyl. Amen.

The salutation of the Angel to the
blesed virgyn Mari.

Hail Mari ful of grace, the lord is with the,
Blessed art thou among women, and bles-
sed is the fruit of thy wombe. Amen.

The Crede or. xii. articles of the
chrysten sayth.

I Beleue in God the father almighty, maker
of heauen and yerth.

And in Iesu Chyft his only sonne our lorde.
which was conceiued by the holye gost, borne of
the virgyn Mari.

Suffered vnder ponce Pilate, was crucified
dead, buried, and descended into hel.

And the thirde dawe, he rose again from deth.
He ascended to heuen, and sitteth on the righte
hand of God the father almighty.

From thence he shal come to iudge the quick
and the dead.

I Beleue in the holy gost.

The holy catholyke church,

The

The. x. commaundementes.

The communion of sayntes: the forgiuenes
of synnes.

The resurrection of the body.

And the lyfe euerlastyng. Amen.

The. x. commaundementes of almyghthe God.

Thou shalt haue none other goddes but me
Thou shalt not haue any grauen Image
nor any lykenes of anye thyng, that is in heuen
aboue, or in yerth beneth, or in the water vnder
the yerth, to the intent to do any godly honoure
or worship vnto them.

Thou shalt not take the name of thi lord God
in vayne.

Remember that thou kepe holy the Saboth day
Honour thy father and thy mother.

Thou shalt do no murdre.

Thou shalt not commit adultry.

Thou shalt not steale.

Thou shalt not beare false witnes agaynst thy
neighbour.

Thou shalt not vnjustly desire thy neighbours
house, nor thi neighbours wife, nor his seruaunt,
nor his mayd, nor his Dre, nor his Ass, nor any
thyng that is thy neighbours.

Lorde, into thi handes I commende my spirit
Thou hast redemed me, Lorde God of truth.

Grace befoze dyner.

THE eyes of all thinges trust in the, O Lord
thou geuest them meat in due season. Thou
doest open thi hand, and fillest with thy blessing
euery liuyng thing. Good lorde blesse vs and al
thy

thy gyftes, which we receiue of thy bounteous liberalite Througħ Chriſt our Lorde. Amen.

The kyng of eternal glory, make vs parteners of thy heuenly table. Amen. God is Charitie, and he that dwelleth in Charitie, dwelleth in God, and God in hym. God graunt vs all to dwell in hym. Amen.

Grace after dyner.

THE god of peace and loue, vouchſafe alwaye to dwel wyth vs, And thou Lord haue mercy vpon vs, Glory, honoure, and prayſe be vnto the O god whych haſt fed vs from our tendre age, and geueſt ſuſtenaunce too euerye liuyng thyng: replenſh our hertes with ioy and gladnes, that we alway hauing ſufficient, may be rich and plentiful in all good workes, througħ our Lorde Jeſu Chriſt. Amen.

Lord haue mercy vpon vs. Chriſt haue mercy vpon vs. Lord haue mercy vpon vs. Oure father whiche. &c. Let vs not be led into temptation. But deliuer vs from euil. Lord hear my prayer. And let my cry come to the. From the fyre darter of the deuyl bothe in weale and wo, our ſauour Chriſt be our defence, buckeler and ſhyld Amen.

God ſaue the church, our kyng, and realme, and god haue mercy vpon all Chriſten ſolles. Amē.

Grace befoze ſupper.

O Lord Jeſu Chriſt, without whom nothing is ſweete nor ſauery, we beſeche the to bleſſe vs and our ſupper, and wyth thy bleſſed preſence to cheriſh our hertes, that in al our meates and drynkes

Graces.

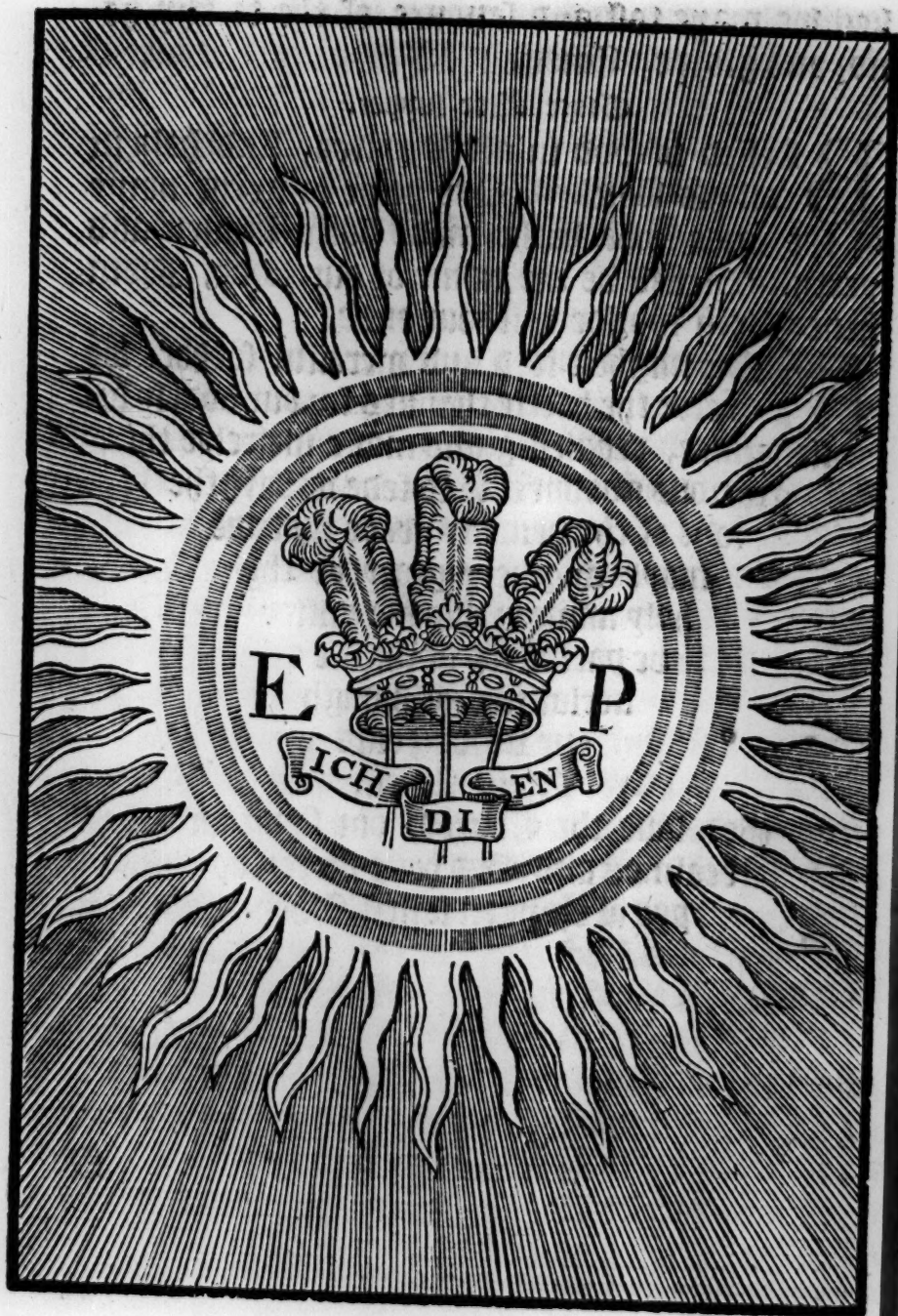
kes we maye tast and sauoure of the to thy hon-
nor and glozpe, Amen.

Grace after supper.

Blessed is God in al his gyftes, And holy in
all his worckes. Our helpe is in the name
of the lord who hathe made bothe heauen and
yerth. Blessed be the name of our lord, From
hence furth worlde without ende.

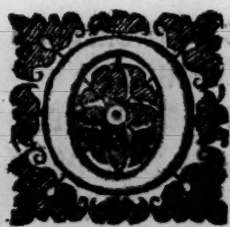
Most mightie lord and merciful father, we
pelde the hartie thanks for our bodely su-
stenance, requiring also mosse intirelye thi
gracious goodnes, so to fede vs with the
fode of thy heuenly grace that we
maye worthely glozpye thy
holy name in this life & after
be partakers of the life e-
uerlasting, Through
our Lorde Iesus
Christ. Amen.

God saue the Church, our kyng and
realme, and God haue mercy vp-
pon al chrysten folles, Amen.



be
al
w
be
ha
let
we
ou
of
you

THE MATINS.



LORDE, OPEN thou my lippes.
And my mouth, shall shewe thy
praise.

O God, to helpe me make good
spede.

Lorde, make haste to succor me.

Glorie to the father, and to the sonne, and to
the holy ghoſte.

As it was in the beginnyng, and is now, and
euer ſhalbe, world without ende. Amen.

H Ayle Mary full of grace, the Lorde is with
thee, blessed art thou emonges women,
and blessed is the fruite of thy wombe. Amen.

Venite exultemus. Psalm. xciii.

A ſong, ſtirryng to the praiſe of God.



Come and let vs reioyce vnto the Lorde,
let vs ioyfully ſyng to God our ſauior,
let vs come before his face with confeſſion
& thankes geuyng, and ſyng we ioyfully
vnto hym in Psalmes.

For God is a greate lorde, & a greate kyng ouer
al goddes, which doth not forſake his people, in
whoſe power are al the coaſtes of the yerth, & he
beholdeth the toppes of the mountaines.

The ſea is his, for he hath made it, & his handes
haue faſhioned the yerth alſo: come therefore and
let vs worſhip and ſal doune before god, let vs
wepe before the lord who hath made vs, for he is
our Lord God, and we are his people and the ſhepe
of his paſture.

To daie if ye here his voyce ſe that ye harden not
your hertes as in the bitter murmurynge in the

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tyme of temptation in wilderness, where your fathers
tempted me, proued me, & sawe my workes.

Forti ieres was I greued with this generation,
and I said euer thei erre in their hertes, thei haue
not knowen my waies, to whome I swore in mine
anger that thei shuld not enter into my rest.

Glorie to the father and to the, &c.

Haile Mari full of grace, the Lord, &c.

As it was in the begynnyng, &c. Amen.

The hymne. Iam lucis orto, &c.

ADW the cherest day doth spryng
Unto God praise wee and syng,
That in all workes of the daie,
He preserue and kepe vs aye.

That our tong he make refrain,
From all strief and wordes vain,
kepe our eyes in couerture,
From all euill and vain pleasure.

That our hertes bee boyded quite,
From phansy and sonde delighe,
Thinne diet of drynke and meate,
Of the fleshe to coole the heate.

That when the daie hence doth wend,
And the colirle the night doth sende,
By forbearyng thynges worldly,
Our god we maye glozifie. Amen.

Domine dominus noster. Psal. viii.

*¶ Of the prayse, and honoꝝ,
and gloꝝ of Christ.*



Loꝝde, whiche art our Loꝝde how magni-
fous is thy name ouer all the yeaꝝ,
foꝝ thy magnificence, is exalted aboue
the heauens.

Clou

THE MATINS.

Thou hast auauanced thy praise, bi the mouthes of infantes and suckyng babes, in dispite of thyne enemies, for to confound the aduersary and reuenger.

For I shall behold the heuens, whiche are the worke of thy syngers, the Moone and the sterres, whiche thou hast ordayned.

What is man, that thou art so mindfull of hym? Or what is the sonne of man that thou so regardest hym?

Thou hast made hym somewhat inferior to Angelles, thou hast crowned hym with glory and honor, and haste made hym Lorde vpon the woorkes of thyne handes.

Thou hast put al thynges in subiection vnder his fete: all maner of shepe and oren, yea, moreouer the cattell of the felde, foules of the ayre, and fishes of the sea, whiche walke in the pathes of the sea.

O Lorde whiche art our lorde, how merueylous is thy name ouer all the yearth?

Glory to the father, and to the sonne and to the holy ghosse.

As it was in the beginnyng, and is now, and euer shalbe world without ende. Amen.

Cœli enarrant gloriam dei. Psal. xviii.

¶ **O**f the glory of God, whiche is shewed by his creatures, and of his holy and immaculate lawe.

The heauens declare the glory of god, and the firmament sheweth his handy woorkes.

T H E M A T I N S.

Daie vnto daie, uttereth out speche : and night vnto night, openeth knowledge.

There be nether speches nor languages, but that the voyces of them be heard.

Their sounde hath gone furthe into all landes, and their wordes through the coastes of the rounde yearth.

He hath pighte his paussion in the sunne, and he is like a bridgrome commyng out of his chamber.

He shal reioyce as a giaunt to runne his course, his progresse is from the high heuen.

And his course is vnto the farthest part thereof, neither is there any that can hide hym from his heate.

The lawe of the Lorde is pure, conuertying colles : the testimony of the Lorde is faithfull, geuyng wisdom to the simple.

The commaundementes of the lorde bee righte, comfortyng the hertes : the Lordes precept is pure, geuyng light to the eyes.

The feare of the lorde is holy, euermore continuing, the iudgementes of the Lorde are true, and all together righteous.

Thei are to bee desired aboue golde and precious stones, and more swete then the hony and the hony combe.

Merely thy seruauent obserueth them in keepyng them is greate reward.

Who can compyle his fautes ? purge me from my secrete synnes, and from straungers saue thy seruant.

If thei haue not the maistry of me then shall I be

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be cleane, and shalbe purged from the greatest synne.

And the wordes of my mouthe shalbe pleasant, & the meditation of myne herte acceptable in thy sight alwaie.

O Lorde thou art my helper and my redemer.

Glozy to the father, and to the sonne, and to the holy ghosse.

As it was in the beginnyng, and is now, and euer shalbe, &c. Amen.

Domine est terra, Psalm xxiii.

Of the innocencie of them that shall go to heuen, & of the resurrection of Christ.

THE yearth is the lordes and the plenty therof, the round worlde and all that dwell therein.

For he hath founded it vpon the seas and hath stayed it vpon the fluddes.

Who shall ascend into the hill of the Lorde? or who shall stand in his holy place.

He that is innocente of his handes, and hath a cleane herte, whiche hath not taken his solle in vain, nor hath sworne to deceiue his neighbor.

He shall receiue blessing of the lorde and mercie of God his sauioz.

This is the generacion of them that seke hym, of them that seke the face of the God of Jacob.

Ye princes open your gates, and ye eternall gates open your selues, and the kyng of glozy shall enter in.

Who is this same kyng of Glozy? A strong Lorde, and a mightie, a Lorde mightie in battaill.

Ye princes open your gates, and ye eternall gates

THE MATINS.

gates open your selues, and the kyng of glory shall enter in.

Who is this same kyng of glory? the lord of powers, he is the kyng of glory?

Glozy to the father and to the sonne, &c.

As it was in the beginnyng, and is now, and euer shalbe, &c. Amen.

¶ The Antheme.

Chryst is of power, euer perfectly to saue them that come vnto GOD by hym: and he liueth euer to make intercession for vs.

Our father which art in heauen, &c.

And let vs not be led into temptation,

But delyuer vs from euill.

4 The Blessyng.

The euerlastyng father blesse vs with his blesyng euerlasting. Amen.

¶ The fyrst lesson. Esaie. xi.

A Rodde shall come furth of the stocke of Jesse, and a blossome shall flozish out of his roote.

The spirit of the Lord shal rest vpon him, the spirit of wisdom and understanding, the spirit of counsell and strength, the spirit of knowledge and godlinesse, and the spirit of the feare of the Lord shall replenish hym. He shal not geue sentence by the syght of the eies, nether reyzoue by here say, but he shal iudge the poore people by iustyce, and in equitie shal he reyzoue for the meke people of the yearth, he shall smite the yearth with the rod of his mouth, and with the spirit of his lippes shall he kyl the vngodly. Righteousness shall be the girdle of his loynes, and faithfulness the buckle of his reynes.

Thus

THE MATINS.

Thus saith the Lord: turne vnto me and ye
shalbe saued.

¶ The blessing.

God the sonne of God houchesafe to blesse and
succur vs.

¶ The second lesson.

Luke i.

THE aungell Gabriel was sent from God into
a cytle of Galile named Nazareth, to a
virgyn which was ensured to a man, whose
name was Ioseph, of the house of Dauid, and the
virgins name was Mary. And when the angell
came vnto her, he sayd, Hail full of grace, the
Lord is with the. Blessed art thou among women.
And when the virgin hearing these wordes was
troubeled with them, and mused with her selfe
what maner of salutation it shulde be: the Angell
sayd to her. Feare not Mary, be not abashed,
for thou hast found fauour in the syght of God.
Lo, thou shalt conceiue in thy wombe, and shalt
brynge furth a sonne, and thou shalt call his name
Iesus, he shall be great and shalbe called the sonne
of the hyghest, & the Lord God shal geue vnto hym
the seate of Dauid, his father. And he shall reigne
ouer the house of Iacob for euer, and his kyng-
dome shall haue no ende.

Thus sayeth the Lorde: turne vnto me, and
ye shalbe saued.

¶ The blessing.

The grace of the holy gost illumine vs in heart
and body.

¶ The

THE MATINS.

¶ The thyrd lesson.

Luke i.

Then sayde Mari to the angel, how may this be done? for I haue not knowledge of man. And the angel answering saide vnto her. The holy gost shall come from aboue into the, and the power of the highest shal ouershadowe the. And therfore that holy one that shalbe borne of the, shal be called the sonne of God. And lo, thy cosyn Elizabeth, hath also conceyued a sonne in her old age, and this is the syxt moneth sith she conceiued, which was called the barreyne woman, for there is nothyng impossible to God, To this Mari answered, loo, I am the hand-mayde of our lord, be it done vnto me as thou hast spoken.

Thus saith the lord: turne vnto me, and ye shalbe saued.

Te deum laudamus.

¶ The prayse of God, the father, the sonne, and the holy gost.

We prayse the O God, we knoweledge the to be the Lord.

All the yearth doth worshyp the, the father euerlastyng.

To the all angels crye aloude, the heauens and all powers therein.

Too the Cherubin and Seraphin continually do cry.

Holy. Holy. Holy. Lord God of Sabaoth. Heauen and yearth: are full of the maiestie of thy glory.

The

THE MATINS.

The glorious company of the Apostles, prayse the.

The goodlye felowshyp of the prophetes, prayse the.

The noble army of martyres, praise the.

The holye church, throughout all the world doth knowledge the.

The father of an infinite maiestie.

Thy honorable, true, and onely son.

Also the holy gost the comforter.

Thou arte the kynge of glorie, O Christ.

Thou art the euerlastyng sonne of the father.

When thou tookest vpon the to delyuer man, thou dydest not abhorre the virgins wombe.

When thou haddest ouercome the sharpnesse of death, thou dydest open the kingdom of heauen to al beleuers.

Thou syttest on the ryght hande of God in the glory of the father.

We beleue that thou shalt come too be our iudge.

We therefore praye the, helpe thy seruauntes, whome thou hast redeemed with thy precious blood.

Make them to be nombred with thy saintes in glory euerlastyng.

O lord, saue thy people, and blesse thyne heritage.

Gouerne them, and lyfte them up for euer.

Day by day we magnifie the,

And we worshype thy name, euer world without ende.

C

Touch.

THE LAVDES.

Trouthsafe O lord, to kepe vs this day without synne.

O lord, haue mercy vpon vs, haue mercy vpon vs.

O lord, let thy mercy lyghten vpon vs, as our trust is in the.

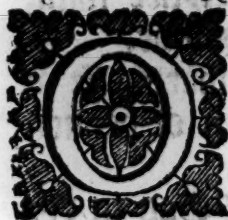
O lord, in the haue I trusted, let me neuer be confounded.

¶ The versycle.

Pray for vs holy mother of God.

¶ The Answer

That we be made worthy to attayne the promyses of Christ.



GOD TO HELPE me make good spede.

Lord make hast to succur me.

Glori to the father, and to the sonne, &c.

As it was in the begynnyng, and is now, and ever shalbe. &c. Amen.

Deus miseratur nostri. Psal. lxi.

¶ A Prayer for the fauour and knowledge of God, and that his praise mai be spred thorough-
out all the worlde.



GOD haue mercy vpon vs, and be good vnto vs, he shewe vs his byght countenance, and haue mercy vpon vs.

That we may knowe thy waye in yearth, and thy sayyng helth amonge al nations.

Let the people magnifie the O God let all the people magnifie the.

Let the people be glad and ioyfull, bycause thou

THE LAVDES.

thou rulest the people with equitie, also doest ordre
the nations in yearth.

Let the people magnify the, O God let all the
people magnifye the, the yearth hath brought furth
her fruite.

God our God blesse vs, God blesse vs, and all
the costes of the yearth fear hym.

Glozy to the father. &c.

As it was in the beginning. &c. Amen.

Benedicite omnia opera. Daniel, iii.

¶ The song of the thye chyldren, wherwith
they prayled God, walkyng
in the fyre.

PRaile ye the lord al the workes of the lord
prayse and exalt hym for euer.

The aungelles of the lord, prayse ye
the lord: ye heauens prayse the lord.

Ye waters, al that are aboue heauen, prayse the
lord: all the powers of the lord, prayse ye the lord.

The sunne and moone, prayse ye the Lord, sterres
of the firmament, praille ye the lord.

The rayne and the dewe prayse ye the lord, all
the windes of God prayse ye the lord.

Fyer and heat, prayse ye the lorde, wynter &
sommer, prayse ye the lord.

Dewes and hoare frostes, prayse ye the lord,
frost and cold, prayse ye the lord.

Isee and snow, prayse ye the lorde, nightes and
dayes, praille ye the lord.

Light and darkenesse, prayse ye the lord, ligh-
tening and cloudes, prayse ye the lord.

The yearth, prayse the lord, laude and exalte
hym for euer.

THE LAVDES.

Mountaynes and hylles, prayse ye the lord,
all that spryngeth upon the yearth, prayse ye the
lord.

Ye welles and sprynges, prayse ye the lord, sees
& fluddes, praise ye the lord.

Great fishes and al that moue in the waters,
prayse ye the lord: all byrdes of the ayer, prayse
ye the lord.

All beastes and cattell, prayse ye the lord: ye
chyl dren of men, prayse the lord.

Let Israell prayse the lord, laude hym, and
exalt him for euermore.

Ye priestes of the lord, prayse the lord: ye ser-
uauntes of the lord, prayse the Lord.

Ye spirites and soules of right wyse men, prayse
the lord, ye holy and meke in hart, prayse the Lord.

Anania, Azaria Misael, prayse ye the lord,
laude and exalt hym for euermore.

Blesse we the father, the sonne, and the holy
gost: praise we hym and exalt hym for euermore.

Blessed art thou lord in the firmament of hea-
uen: thou art prayse worthy, glorious, and exalted,
worlde without ende.

Laudate dominum de coelis. Psal. cxlviii.

¶ All creatures are prouoked to the
prayse of God.



Raise the Lord ye that be in the heauens,
prayse ye hym in the high places.

Prayse ye him al his angelles, al his
powers prayse ye hym.

Prayse ye hym sunne and moone, all sterres and
lyght prayse ye hym.

THE LAVDES.

O heauens of heauens praise ye him and the waters aboue heauen, prayse the name of the lord.

For by his word all thynges were made, by his commaundemente all thynges were created.

He hath stablished them euerlastingly he hath set a lawe that shal not passe.

Praise the lord ye that be of the yearth dragons and all the depe places.

Fyer, hayle, snowe, yse, stormes of windes, that do his commaundement.

Mountaines and al litle hilles, trees bearyng fruyte and all Cedres.

Bestes and all maner of cattell, serpentis, and all fethered foules.

Kynges of the yearth and all people princes and all iudges of the yearth.

Youth and virgins olde and yonge, let them prayse the name of the lord: for the name of hym only is exalted.

The prayse of hym is aboue heauen and yearth, and he hath exalted the myght of his people,

He be praysed in all his saintes, sonnes of Israel, the people approching vnto him.

The anthem.

A wonderful exchaunge, the creatour of mankinde, takyng vpon hym a liuyng bodye, hath not disdayned to be borne of a virgin and he being made man without sede of man, hath graunted vnto vs his godhead.

The

THE LAVDES.

¶ The Chapter. Maria virgo semper, &c.

A Virgin Mart, reioyce alwaye, which hast
borne Chyfte the maker of heauen and
earth: For out of thy wombe thou hast
brought furth the sauour of the worlde. Thankes
be to God.

¶ The Hymne. Ales dici nuncius.

THE hyrde of day messinger,
Croweth and sheweth, that lyght is nere:
Christ the fyrer of the hert,
Woulde we shuld to lyfe conuert.

Upon Iesus let vs cry,
Weeping, praiyng, sobrelly,
Deuout prayer, meynt with wepe,
Suffreth not pure hart to slepe.

Christ shake of, our heuy slepe,
Breke the bondes, of nyght so depe,
Our olde synnes, cleanse and skoure,
Lyfe and grace, into vs powre.

¶ The song of Zacharie. Benedicrus, Luke i.

¶ Thankes geuyng for the perfourmaunce
of Gods promyse.

Blessed be the Lorde God of Israel, for
he hath visited and redemed his people
And hath lifted up the horne of saluacion
to vs, in the house of his seruaunt Dauid.
As he spake by the mouth of his holy Prophetes,
whiche hath ben syns the world began.

That we shulde be saued from our enemies, and
from the handes of all that hate vs.

To perfourme the mercy promysed to our fa-
thers, and to remembre his holy couenaunt.

To

THE COLLECTES.

To perfourme the othe whiche he sware to our
father Abraham, that he would geue vs.

That we beyng deliuered out of the handes of
our enemies, myght serue hym without feare.

In holynesse and righteousnesse before hym, all
the days of our lyfe.

And thou chyld, shalt be called the Prophet of
the hyghest, for thou shalt go before the face of the
Lord, to prepare his wayes.

To geue knoweledge of saluation vnto his peo-
ple, for the remission of theyr synnes.

Through the tendre mercye of oure God, wher-
by the day spryng from an hygh hath visited vs.

To geue lyght to them that lytte in darknes
and in the shadow of death, and to guyde our fete
into the way of peace.

Glozy to the father. &c.

As it was in the begin. &c. Amen.

¶ The anthem.

Blessed be they, that heare the word of God,
and kepe the same.

¶ The versicle.

O Lord shewe thy mercy vnto vs.

¶ The answer.

And gyue to vs thy saluation.

Let us praye,

Graunt we beseeche the lord God that thy ser-
uauntes may enioy continual helthe of bo-
dy and soule. And that (the gracious vir-
gin Mari praiyng for vs) we may be deliuered
from this present heyness, and haue the fruition
of eternall gladnesse.

Through Christ our lord. Amen.

¶ Of

THE COLLECTES.

¶ Of the holy gost.

Come holy spirit of God, inspire the hartes of them that beleue in the, and kyndle in them the fyre of thy loue.

Let vs praye.

God which by the information of the holy gost, hast instructed the hartes of thy faythful, graunt vs in the same spirit to haue right vnderstanding, and euermore to reioyce in his holy consolation. Through Christ our lord. Amen.

¶ Of the holy Trinite.

Delyuer vs, saue vs, iustifye vs, O blessed Trinite.

¶ Let us pray.

Almighty and euerlasting god which hast graunted to vs thy seruantes by confession of the true faith for to acknowledge the glory of the eternal trinite, and to honour the, one God in thy almyghtye maiestie: we beseeche the, that throughe stedfastnesse in the same faith, we maye be alway defended from al aduersitie whiche lyueth and reigneest one God world without ende. Amen.

¶ Of the Crosse of Christ.

We oughte to glory in the Crosse of our Lord Iesus Christ.

Let vs praye.

God, whiche hast ascended thy most holy Crosse, and hast geuen lyght to the darkness of the worlde, vouchsafe to illumine, visyt and comfort both our hartes and bodyes, whiche

THE COLLECTES.

whiche lyuest and reigneſt God, world without ende. Amen.

¶ Of the holy Apoſtles.

Ye be they that haue left all thynges and haue folowed me, ye ſhal receiue an hundred fold, and haue the poſſeſſion of euerlaſtyng lyfe.

¶ Let vs pray.

Almightie God, regard our inſenſitie, and for that the burden of oure iniquitie oppreſſeth vs: Graunte that by the prayer of thy glorious Apoſtles, we may haue reliefe and ſtrength to folow the confeſſion of theyr fayth. Through Chriſte our Lorde. Amen.

¶ Of the holy Martyrs.

The ſoules of ſaintes reioyce in heauen, which haue folowed the ſteppes of Chriſt, and becauſe they haue ſhed theyr blod for his loue, therfore ſhal they reigne with Chriſt for euer.

¶ Let vs pray.

Graunt to vs almyghtye God, that we which knowe that thy glorious Martyrs were ſtrong in confeſſion of thy fayth, may haue the ioy of their felowſhip in euerlaſting gladneſſe. Through Chriſt our lord. Amen.

For Peace.

Lord ſend vs peace in our dayes, for ther is none other that fyghteth for vs, but onely thou O lord God.

¶ Let vs praye.

God from whome al holy deſyres all good counſels, and all iuſt workes do procede, geue vnto thy ſeruauntes that ſame peace,
D
whiche

THE COLLECTES.

whiche the world cannot geue, that our hartes being obedient to thy commaundementes, and the feare of our ennemyes taken away, our tyme may be peaceable by thy protection. Through Christ our lord. Amen.

¶ A prayer of the passion.

Christ suffered for vs, leuyng vs example that we shuld folow his steppes who did no synne, neyther was ther any gyle found in his mouth.

¶ The versicle.

We worshyp the Christ, with praise and benediction.

¶ The answer.

For thou hast redeemed the world from endlesse affliction.

¶ Let vs praye.

Lorde Iesu Christ sonne of the liuing God, set thy holy Passion Crosse and death, betwene thy iudgement & our solles both now & at the houre of death. And moreouer vouchsafe to graunt vnto the lyuyng mercye and grace, to the dead, pardon and rest, to thy holy church peace and concorde, and to vs wretched synners lyfe and ioy euerlasting: which liuest and reigneest God with the father and the holi gost world without ende. Amen.

The glorious passion of our lord Iesu Christ, deliuer vs from sorowfull heuiness, & brynge vs to the ioyes of paradise. Amen.

The Prime.



GOD TO HELPE me make
good speede.

Lozde make haste to succur me.

Glozy to the father, and to the
sonne. &c.

As it was in the begynnynge, and is now, and
euer shalbe. &c. Amen.

¶ The hymne.



Flowe of thy fathers lyght,

Lyght of light and day most bryght,

Christ that chaseth away nyghte,

Ayde vs for to pray aright.

Drive out darknes, from our mindes,

Drive away the focke of fendes,

Drousynes, take from our eyes,

That from slouth we may aryle.

Christ vouchsafe mercy to geue,

To vs all that do beleue,

Let it profit vs that pray,

All that we do syng or say. Amen.

Confitemini domino quoniam bonus. Psal. cxvii.

¶ All men are prouoked to magnifie
and prayse the Lord God.



Prayse the Lord, for he is good, for his
mercy is euerlastyng.

Let Israell saye nowe that he is good,
for his mercy is euerlasting.

Let the house of Aaron saye nowe, that his
mercy is euerlastyng. Let

THE PRIME.

Let al that feare the Lord saie now, that his mercy is euerlastyng.

In my trouble I called vpon the Lord, and the Lord hath heard me at large.

The Lord is my helper, I wyll not fear what man doth to me,

The Lord is my helper, and I shall despise myne enemies.

Better it is to truste in the Lord, then to trust in man.

Better it is to trust in the Lord, then to trust in Princes.

All nations haue compassed me, yet in the Lordes name haue I vanquished them.

They lyng in wayte haue closed me in, yet in the lordes name haue I vanquished them.

They haue swarmed about me lyke bees, and they haue burnt me as fyre amonge thornes: yet in the lordes name haue I vanquished them.

I was thrust at with violence, redy to fall, and the lord succoured me.

My strength and prayse is the lord, and he is made my saluation.

The voyce of reioysing and of helth is in the tabernacles of the iust.

The Lordes ryghte hande hath wrought the strength, the lordes right hande hath exalted me: the lordes right hande hath wrought the strength.

I shall not dye, but I shall lyue, and I shall shewe the workes of the Lord.

The lord hath chastised and chastised me, and hath not put me to death.

Open

THE PRIME.

Open me the gates of righteousnes, and I entering therby shall prayse the Lord, this is the lordes gate, the righteous shall entre therby,

I wyll prayse the O lord (bycause thou hast hearde me) and thou art become my saluation.

The stone which the buylders caste awaye, is made the hedestone of the corner.

This is done by the lord, and it is meruelous in our eyes.

This is the daye whiche the Lord made, let vs reioyse & be mery therein.

O lord saue thou me, O lord make me prosper, blessed is he that commeth in the lordes name.

We haue blessed you, that be of the lordes house God is the Lord, and he hath geuen lyght vnto vs.

Appoynt ye a solemne holy daye, decked with bowes, to the corner of the aulter,

Thou art my God, and I shall render thanks to the: thou art my God and I shall exalte the.

I shall prayse the O Lord, for thou hast heard me, and art become my saluation.

Prayse the lord, for he is good, for his mercy is euerlastyng.

Glory to the father. &c.

As it was in the beginning. &c. Amen.

¶ The antheme.

Blessed are the poore in spirit, for theirs is the kingdom of heauen: Blessed are they that mourne, for they shall receyue comfort.

¶ The versycle.

Lord heare my prayer.

¶ The

THE PRIME.

¶ The answere,

And let my cry come to the.

Let vs praye.

LORD Iesu Christ moost poore and milde of spirite, which diddest mourne and lament for our synnes and infidelitie. Graunt vs lykewyle to be poore and mylde of spirit. and so to wepe and wayle for oure offences, that we maye be parteners of thy heuenly kingdom: which liuest & reignest God world without ende. Amen.

The third houre.



GOD, TO HELPE me make good spede.

Lord make haste to succour me.

Glori to the father, and to the sonne, and to the holy gost.

As it was in the beginning. &c.

¶ The Hymne.



Mighti ruler God moost true
which doest all in ordre due,
Morne with light illumining
Noonetide with heat garnishyng.

Quenche the flames of our debate,

Foule and noysome heat abate,

Graunt vnto our body health,

To our hartes true peace and welth,

Let tong and hart, strength and sense,

Commende thy magnificence,

Let thy spirit of charitie,

Styre vs al to worshyp the. Amen.

THE THIRD HOVRE.

3

Ad dominum cum tribularer clamaui. Psal. cxix.

¶ A prayer to be deliuered from the
vanitie of the worlde.

Cryed vnto the lord when I was in trouble, and he hath heard me.

○ Lord deliuer me my soule from lying
lyppes, and a deceitfull tonge.

What maye be geuen the, or what maye be put
to the, agaynst a deceitfull tonge?

It is lyke sharpe arrowes of the mighty man,
and hote burnyng coles.

Who is me that my respyng place is prolonged,
I haue dwelled with the inhabitauntes of Cedar:
my soule hath been long in exile.

I was at peace with them that hated peace,
when I spake vnto them, they assaulted me with-
out cause.

Glozy to the father. &c.

As it was in the beginning. &c. Amen.

¶ The antheme.

Blessed are the meke, for they shall inherit the
yearth: Blessed are they which suffre hun-
ger and thyrst for righteousnes, for they shall
be satysfied.

¶ The versicle.

Lord heare my prayer.

¶ The answer.

And let my cry come to the.

¶ Let vs pray.

O Lord Iesu Christ, whose whole lyfe was nothing
but humilitie and mekenes, who onelpe arte
our very righteousnes: Graunte vs to serue

¶

THE SIXT HOVR.

& honour the, with humble and meke harte, and in all our lyfe and conuersation to desire to be occupied in the workes of righteousnes, which lyuest and reigne. &c. Amen.

C The sixt houre.



GOD TO HELPE ME make good speede.

Lozde make haste to succur me.

Glorie to the father, and to the sonne. &c.

As it was in the begynnyng, and is now, and euer shalbe. &c. Amen.

T The Hymne.



Creator moost benigne,
To vs alway be lookyng,
Raile vs from al noisom slepe,
Wherin we be drowned depe.

Christ of thy mercifulnesse,
Pardon all our synfulnesse,
The to prayse and magnifie.
Of night we lerne the slogardie.

Of the synne that we haue done,
We make our confession,
Weepyng we do pray to the,
Pardon our iniquitie. Amen.

Ad te leuauo oculos meos, Psal, xlii.

A prayer to be deliuered from the
shornes of the wicked.



I haue lyst vp myne eyes to the, which
dwellest in heauen.

Beholde, euen lyke as the eyes of the
seruautes waite at their masters handes.

THE SIXT HOVR.

As the eyes of the handmayde be vpon her maystresse, euen so be oure eyes vpon our lord God, vntyll he haue mercy on vs.

Haue mercy on vs O lord, haue mercie on vs, for we be had in moche contempte.

For oure soule is very full, beyng skorned of the ryche, and despyled of the proude.

Glozy to the father. &c.

As it was in the beginning. &c. Amen.

¶ The antheime.

Blessed are the merciful, for they shall get mercy. Blessed are the cleane in hart, for they shall se God.

¶ The versicle.

Lord heare my prayer.

¶ The answer.

And let my cry come to the.

¶ Let vs pray.

LOrd Iesu Christe, whose propertie is to be merciful, which art alwaye pure and cleane without spot of synne, graunt vs the grace to folowe the in mercyfulnes towardes our neyghbours, and alwayes to heare a pure harte, and a cleane conscience towardes the, that we maye after this life se the in thy euerlastyng glorie: whiche Iquest and reigne God worlde without ende. Amen.

¶ The Nynth houre.



GOD TO HELPE ME make good spede.

Lord make haste to succur me.

¶

Glozy

THE NINT HOVR.

Glorie to the father, and to the sonne and to the holy gost.

As it was in the beginning, and is now, and euer shalbe, world without ende. Amen.

¶ The Hymne.



The glory eternall,
Blessed hope of men mortall,
Christ the sonne of God on high
The sonne of virgin Mary.

Beche thy hand, that we may ryle,
And our myndes so exercyse,
That deuoutly, we may syng,
Praise of God, with thankes geuing

Finally, O Christ, we craue,
Fayth in our hartes, let and graue,
That through hope, of hys abode,
We may flame with seruent loue. Amen.

Domine quis habitabit. Psal. xliii.

¶ The Innocent souers shal entere into the euellasting lyfe.



Do, who shal dwel in the tabernacle? or
who shal rest in the holy hill?

He that entreteth without spot, and
worketh righteousness: he that speaketh
trueth in his harte, and hath not vned deceyt in
his tongue.

Nor hath done any euyl to his neighbour, and
hath not sclaundered his neighbour.

He in whose syght the wycked man is nothing
regarded, but dothe honour them that feare the
lord.

THE NINT HOVR.

He that sweareth to his neighbour and deceyueth him not: he that hath not laied his mony to vsury, nor hath not receyued rewardes against the innocent.

He that doth these thynges, shall neuer flaggre nor decay.

¶ The antheme.

Blessed are the peace makers, for they shalbe called the chyldren of God. Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdom of heauen.

¶ The versycle.

Lord heare my prayer.

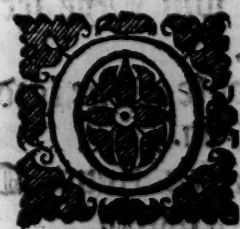
¶ The answer.

And let my cry come to the.

¶ Let vs pray.

LOrd Iesu Christ, whiche madest peace betwene God the father & vs miserable sinners, which notwithstanding diddest suffre iniustlye, injuries & persecutions: Graunte vs grace to kepe the peace that thou hast made, and patiently to beare all iniuries & persecutions, that we may be called thy chyldren & inherit thy hevenly kingdom which liuest & reigest. &c. Amen.

The euen song.



GOD TO HELPE me make good speede.

Lord make haste to succur me.
Glory to the father, and to the sonne, and to the holy gost.

As it was in the begynnyng. &c.

E 2 Lau-

THE EVENSONG.

Laudate pueri dominum. psal. cxii.

¶ Here we be styred to prayse and magnifie the lord.

Praise the lord, O yee chyldren,
praise ye the name of the lord.

Blessed be the name of the lord,
from this tyme furth, and for
euermore.

The lordes name be prayled,
from the East vnto the west.

The lord is high, aboue al nations, and his
glozy aboue the heauens.

Who is like vnto the Lord our God that hath
his dwellynge on high? and yet humbleth hymselfe
to behold the thynges that are in heauen and yearth.

He rayleth vp the symple out of the dust, & lif-
teth the poore out of the mire.

That he may set hym with the princes, euen
with the princes of his people.

He maketh the barren woman to kepe house,
and to be a ioyfull mother of chyldren.

Glozy to the father. &c.

As it was in the begynning. &c. Amen.

Laudata nomen domini. psal. cxxxiiii.

¶ God is to be prayled for his merueylous
workes and benefytes.

Praise ye the name of the lord O ye ser-
uauntes, praise the Lord.

Ye that stande in the house of the lord,
in the courtes of the house of our God.

O prayse the Lord, for the lord is gracious, O
synge prayles vnto his name, for it is louely.

THE EVENSONG.

For the lord hath chosen Jacob unto him selfe,
and Israell for his owne possession.

For I knowe that the lord is great and that our
lord is aboue all goddes.

The lorde hath done all thynges that he would;
in heauen and in yearth and in the see, and in all
depe places.

He bryngeth furth the cloudes from the endes
of the worlde, and turneth the lighteninges into
rayne: he bryngeth furth the wyndes out of theyre
places.

He smote the fyrst bozne of Egypte both of man
and beast.

He hath sent tokens and wonders into the
myddest of the, O land of Egypte, vpon Pharaon
and all his seruauntes.

He smote diuers nations, and slewe myghty
kyniges.

Seon king of the Amozites, and Og the kinge
of Basan, and all the kingdomes of Canaan.

And gaue theyr land in heritage, in heritage to
Israell his people.

Thy name O lorde, endureth for euer, O lord
thy memorial is from generation to generation.

For the lord wyl reuenge his people, and be
gratious vnto his seruauntes.

As for the Idolles of the heathen they are but
syluer & golde, the worke of mennes handes.

They haue mouthes and speake not they haue
eyes and se not.

They haue eares and heare not, neither is there
any breathe in theyre mouthes.

They

THE EVENSONG.

They that make them, be lyke unto them, and
to are al they that put their trust in them.

Prayse the lord, the house of Israel, prayse the
lord, the house of Leui, ye that feare the lord,
prayse the lord.

Praysed be the lord of Syon, which dwelleth at
Jerusalem.

Glorie to the father, and to the sonne, and to
the holy gost.

As it was in the beginning, & is now, & ever
shalbe, world without end. Amen.

Confitebor tibi. Psal. cxxvii.

¶ A prayse and thankes giuyng vnto God.



I will geue thankes to the, O lord, with
my whole hart.

Before thy angels I will syng to the :
I wyl worshyp toward thy holy temple,
and prayse thy name.

Bycause of thy mercye and trueth, for thou
hast magnified thy name aboue all thynges.

Whensoeuer I call vpon the, heare me, thou
shalt endue my soule with muche strength.

All the kynges of the yearth, prayse the O lord,
for they haue heard all the wordes of thy mouth.

And let them syng in the wayes of the Lord, for
great is the glory of the lord.

If for though the lord be highe, yet hath he respecte
vnto the lowely, & as for the proud he beholdesth
them afar of.

Though I walke in the middest of trouble, yet
shalt thou refreche me, thou shalt stretch furth thyne
hand vpon the furiousnes of mine enemies, and thy
ryght hand shall saue me.

The

THE EVENSONG

The lord shall make good for me, thy mercy
O Lord endureth for ever, dispelle not then the
workes of thyne owne handes.

Glorie to the father. &c.

As it was in the beginning. &c. Amen.

The antienne.

Blessed be the name of the Lord for evermore.

The Chapter.

Blessed art thou, O virgin Mari, which hast
borne our Lord the creatour of the worlde,
thou hast brought furth him that made thee
and alwayes remainest a virgin.

The hymne.

 Lord the wordes saviour,
Which hast preserved us this day,
This nyght also be our succour,
And shewe us ever the way.

Be mercifull now unto us,
And spare us, which do pray to thee,
Our synne forgeue lord gracious,
And our darknes, mought lightened be.

That slepe, our mynnes do not oppresse,
Nor that our enemy, be begyle,
Nor that the fleshe, full of frailties,
Our soule and body, be defyle.

O Lord, resourcer of all thing,
With hartes desyre, we pray to thee
That after our rest and slepyng,
We may rise chaste, and worship thee. Amen.

The versicle.

Blessed is Mari, amanges all women.

The

THE EVENSONG.

¶ The answere.

And blessed is the fruit of her wombe.

Magnificat anima mea. &.

¶ The song of Mari, reioysing and pray-
sing the goodnes of God.

MI soule doeth magnifye the lord.
And my spirite hath reioysed in God
my sauour.

For he hath regarded the lowlynesse
of his handmayden.

For behold, from hencefurth all generations
shall call me blessed.

For he that is mighty, hath magnified me, and
holy is his name.

And his mercy is on them that fear him,
throughout all generations.

He hath shewed strength with his arme, he hath
scattered the proude in the imagination of theyr
hartes.

He hath put down the mightie from theyr seate,
and hath exalted the humble and meke.

He hath fylled the hungry, with good thynges,
and the riche he hath sent emptie awaye.

He remembryng his mercye, hath holpen his
seruaunt Israel, as he promysed to our fathers,
Abraham and his seede for euer.

Glorie to the father, and to the soune and to the
holy gost.

As it was in the beginning, & is now, & euer
shalbe, world without end. Amen.

¶ The

THE EVENSONG.

The anthem.

LD, al thynges be fulfilled that were spoken
of the angell by the virgin Mari. Thankes
be to God.

The versicle.

Lord heare my prayer.

The answer.

And let my cry come to the.

Let vs praye.

Holy Lord, almyghty father, everlastyng
God, whiche dydest replenyshe the blessed
virgin Mari, with most plentiful grace,
and spirituall giffes, wherby she praised and mag-
nified the: Graunt that thy holy gost maye with
lyke grace and inspiration, kindle our hartes, to
sanctify thy holpe name. Through Christ our
Lorde. Amen.

The Complyn.

Onuert vs God our sauour.

And turne thy wrath awaye from vs.

O God, too helpe me make good

spede.

Lord make haste to succour me.

Glorie to the father, and to the sonne and to the
holy gost.

As it was in the begynning, and is now, and
euer shalbe, worlde without ende. Amen.

F

Vsque-

THE COMPLIN.

Vsquequo domine. Psal. xii.

¶ A prayer agaynst temptation.

Howe long wilt thou forget me, O Lord, for euer? how longe wilt thou turne thy face from me?

Howe long shall I haue troublous thoughtes in my soule, and heuiness in my hart, day by day?

Howe long shall myne enemy be exalted ouer me? behold and heare me, O lord my God.

Illumine mine eyes, lest I slepe any tyme in death: and that myne enemy neuer say, I haue preuayled agaynst hym.

They that trouble me, wyll reioyse yf I be cast doune, bnt I haue trusted in thy mercy.

Myne hart shall reioyse in thy saluation, I shall synge to the lord that geueth me great benefytes, and I shall praise the name of the lord most high.

Glozy to the father. &c.

As it was in the beginning. &c. Amen.

Iudica me deus, Psal. xlii.

¶ A prayer to be deliuered from our aduersaries, that we may synge the prayse of God.

Judge on my syde, O God, and defend my cause against the vnholye people: from the vniust and deceitful man deliuer me.

For thou O God, art my strength, why hast thou put me away? why go I so heauily, whilest mine enemy bereth me.

Send furth thy light and thy trueth they haue led me, and brought me into thy holy hill, & thy dwelling places.

And

THE COMPLIN.

And I shall entre vnto the aulter of God, vnto
God that maketh my youth to reioyce.

I shal praise the with harpe, O God my God,
why arte thou heuye o my soule? and why doest
thou trouble me.

Trust in God, for yet I shall praise hym, he is
the helthe of my countenaimce and my God.

Glozy to the father, and to the sonne, and to
the holy gost.

As it was in the beginning. &c. Amen.

¶ The antheme.

SAue vs good lord waking, and kepe vs sle-
pyng, that we may wake in Chast, and
rest in peace.

¶ The Chapiter.

Thou art (O Lord) in the middett of vs:
and inuocation of thy name is made ouer vs
forsake vs not, O lord our God.

¶ The Hymne.



Lord the maker of al thing,
We prai the now in this euenyng,
As to defende, through thy mercye,
From all disceyt, of our enemy.

Let nether vs, deluded be,
Good lord, with dreame or phantasy,
Our hart waking in the, thou kepe,
That we in synne, fall not on slepe.

O father, through thy blessed sonne,
Graunt vs this, our petition,
To whom with the holy gost alwaies,
In hrauen and yearth, be laude and prayse. Amen.

F. 2

¶ The

THE COMPLIN.

¶ The versicle.

Behold the handmaide of the Lord.

¶ The answer.

Be it done to me accordynge to thy worde.

Nunc dimittis.

¶ The song of Symeon the iust.

Lorde, nowe letteth thou thy seruaint depart in peace, accordyng to thy worde. For myne eyes haue seene thy saluation. Whiche thou hast prepared, before the face of all thy people.

To be a light for to lyghten the Gentyles, and to be the glory of thy people of Israell,

Glorie to the father. &c.

As it was in the beginning. &c. Amen.

¶ The Anthem.

Graunt vs O Lord, thy lyght, that we being deliuered from the darkennes of our hartes, maye come to the very lyght, which is Christ.

¶ The versicle.

Lord heare my prayer.

¶ The answer.

And let my cry come to the.

¶ Let vs pray.

O Lord God, we besech the to lighten our darkenesse, and deliuer vs from all the daungers of this night O mercyfull Lorde. Through our lord Iesus Christ: who lyueth and reigneth with the in vnitie of the holpe spirit, world without end. Amen.

Blesse we the Lorde.

Thankes be to God.

The

The seven Psalmes

Domine ne in furore. Psal. vi.

A fervent prayer of the synner, desyring
to be cured, and his enemyes to be
banquished.



ORDE REBVKE me not
in thy rage, nor chastise me
in thyne anger.

Have mercye on me Lord,
for I am weake: heale me Lord
for my bones be brused.

And my soule is very sore
troubled, that thou lord, how
longe?

Turne the O Lord, and deliver my soule, save
me for thy mercy.

For there is none in death that hath mynde of
the, and in hell who will knowledge the?

I have trauelyed in my waylyng and mourning,
I shall euery night wash my bed, I shall water my
couch with teares.

Myne eye is troubled for sorowe, I am withered
among all mine enemyes.

Auoyd from me all ye, that worke wickednes:
for the lord hath heard the voyce of my weeping.

The lord hath heard my prayer, the lord hath
heard my petition.

Let all myne enemyes be ashamed and confoun-
ded,

THE SEVEN PSALMES.

ded; let them be ashamed and confounded very quyeckly.

Glozy to the father. &c.

As it was in the beginning. &c. Amen.

Beati quorum. Psal. xxxi.

¶ Howe the penitent person shuld bewayle his synnes, pray vnto God, and reioyce in hym.

Blessed are they whose iniquities are forgiven and whose synnes be couered.

Blessed is the man to whome God hath not imputed synne, and in whose spirit is no disceypt.

For whylest I helde my peace, my bones are waken olde, whylest I cried all the day.

For day and night thy hand is uery heuy vpon me, I haue bene turned into wretchednesse whylest the thorne pricked me.

I haue opened my faute vnto the, and haue not hid my vnrightheousnes.

I sayd, I will confesse mine vnrightheousnesse agaynste my selfe to the lord, and thou hast forgiven the wickednesse of my synne.

For this shal eueri holy person pray vnto the in tyme conuenient.

But in the greate fludde of manye waters, they shal not come nigh him.

Thou art my refuge from tribulation that hath inclosed me: O my ioy deliuer me from them, that compasse me.

I shall geue the vnderstandyng, and shall teache the in the way that thou shalt go, I shal fasten my eyes vpon the.

Be

THE SEVEN PSALMES.

Be ye not lyke Horse and Mule, in whom is none vnderstandyng.

Bynde theyr mouthes with snasse and bydle, that wyll not drawe nigh vnto the.

Many are the plagcs of the synner, but whoso trusteth in the lord, mercy embraceth hym on euery syde.

Be glad in the lord, and reioyse ye ryghteous, and be ioyous all ye that be vpryght in hart.

Glorie to the father. &c.

As it was in the beginning. &c. Amen.

Domine ne. Psal. xxxvii.

The penitent persone sore greued with the burden of synne, calleth vpon God for ayde and betaketh hymselfe to his mercy.

Lorde, rebuke me not in thy rage, nor chastice me not in thyne anger.

For thyn arrowes stick fast in me, and thou hast laied thine hand sore vpon me.

There is no health in my flesh bycause of thy displeasure: there is no rest in my bones, bicause of my sinnes.

For myne iniquities are gone ouer myne hed, and are layed vpon me as an heuy burden:

My woundes are putrified and rotten, bycause of my folyshnes.

I am made wretched and croked extremely, I went sorowful al day long.

For my loynes are full of illusions, and there is no health in my flesh,

I am sore afflicted and brought low I dyd roare out for the sorowe of myne hart.

Loorde,

THE SEVEN PSALMES.

Lord, thou knowest all my desire, and my mourning is not hid from thee.

My hart is troubled, my strength hath left me, also the very light of myne eyes is not with me.

My frendes and my neyghbours drawe together, and stood against me.

And they that were next me, stood farre off: they that lated waite for my tyme, set vpon me.

And they that soughte my destruction, spake vanities, and they imagined deceites all the day.

But I as one being deafe, dyd not heare, and I was as one that were dumbe, not openyng his mouth.

And I became as a man not hearyng and hauyng no countercheekes in his mouth.

For in the haue I trusted, thou shalt heare me my Lord God.

For I haue said, let neuer mine enemies triumph vpon me, and whylest my feete do slide, they spake stoutlye agaynst me.

For I am redy to be scourged, and my sorowe is alwaies in my remembraunce.

For I shall confesse myne ungodlynesse, and shall thinke vpon my sinne.

But mine enemies liue and are made strong ouer me, and they are increased which hate me vnjustly.

They that requyted euyll for good were agaynst me, because I folowed goodnesse.

Forsake me not, O lord my god, neither depart thou fro me.

Make

THE SEVEN PSALMES.

Make speede to helpe me, O Lorde God of my
saluation.

Glorie to the father. &c.

As it was in the beginning. &c. Amen.

Miserere mei deus. Psal. I.

A prayer of the penitent, earnestly acknowledging
and lamenting his vngodly lyfe, and crying
for mercy to be clesed from synne
and calling for the spirit of
God, to be confirmed
in grace.



Doe mercye vpon me, O God, ac-
cording to thy gret mercy.

And according to the multitude
of thy compassions, wipe away
myne iniquitie.

More and more wash me from myne iniquitie,
and cleanse me from my sinne.

For I knowledg myne iniquitie, and my sinne
is euer before mine eyes.

To the alone haue I synned, and haue done
euil in thy sight, that thou mayest be iustified in
thy wordes, and maist ouercom when thou art
iudged.

Behold, I was begotten in wickednes, and
my mother conceyued me in synne.

Lo, thou hast loued truthe, the vnknownen and
secret thinges of thy wisdom thou hast reueled
vnto me.

Sprynkle me lord with hyssop, and I shalbe
clesed.

Thou shalt wash me, and I shall be made
whiter then snowe.

THE SEVEN PSALMES.

Unto my hearyng shalt thou geue ioy and gladnes, & the brused bones shall reioyse.

Turne thy face from my sinnes, and wype away all my wickednes.

A pure hart create in me, O God, and a perfyte spirit reueue within me.

Cast me not awaye from thy face, and thy holy spirit take not from me.

Restore to me the gladnesse of thy saluation, and strengthen me with the principall spirit.

I will instructe the wycked in thy wayes, and the ungodly shalbe conuerted vnto the.

Deliver me from bludshed, O God, the God of my helth, and my tonge shall exalt thy righte-ousnesse.

Thou shalt open my lippes, and my mouth shall shewe thy prayse.

For if thou haddest desired sacrifice, I had surely geuen it, but thou delitest not in whole burnt-offerynges.

The sacrifice to God is a lowly spirit, O God, thou wylt not dyspyse a contrite and an humble heart.

Deale gently of thy fauorable beneuolence with Sion, that the walles of Ierusalem may be buylded vp.

Then shalt thou accept the sacrifice of righteousness, oblations and whole burnt-offerynges, then shall they laye calues vpon thyne aulter.

Glorie to the father, and to the sonne, and to the holy gost.

As it was in the begynnyng, and is now, and ever shalbe, world without ende. Amen. Do-

THE SEVEN PSALMES.

Domine exaudi. Psal. ci.

A soze complaynt of the godlye man, beyng greuously handled of the wicked people, and makynge his mone to almyghty God.

LORD heare my prayer, and let my cry come vnto the.

Turne not thy face from me, whensoever I am troubled, howe thyne eare vnto me.

In what day soeuer I cal vpon the heare me spedely.

For my daies are vanished as smok and my bones are waxed as dry as a fyre brand.

I am strycken, and myne harte is wythered lyke haye, so that I haue forgotten to eate my bread.

With the noyse of my mournynge my bone cleaueth to my fleshe.

I am lyke vnto a Pellican of wyldernes, and like vnto an Owle in the house.

I haue waked, and am lyke a Sparow solitary in the house top.

All day myne enemyes reuyled me, and they that prayled me, conspired agaynst me.

For I dyd eate alshes as bread, and myngled my drynke with wepyng.

And that bycause of thy wyath and indignation, for thou diddest take me vp and cast me agaynst the grounde.

My dayes are faded as a shadowe, and I wythered lyke hay.

But thou lord abydest for euer, and thy memoriall is from age to age.

THE SEVEN PSALMES.

Thou lord shalt arise and haue mercye of Syon,
for it is tyme to haue mercy on it, for the tyme
is come.

For the stones thereof delyghteth thy seruantes,
and they shall haue pytie on the ground thereof.

And the people shall feare thy name O lord,
and all Kynges of the yearth thy glozy.

For the lord hath builded Sion, and shalbe
sene in his glozy.

He hath regarded the speche of the humble,
and hath not dyspyled theyr prayer.

Let these thynges be wrytten in an other age,
and the people that shalbe created shall prayse the
lord.

For he hath loked doune from his high holy
place, the Lord hath loked doune from heauen
vnto the yearth.

To heare the waylyng of them that be captytie,
to lose the sonnes of them that were slayne.

That they shulde in Sion declare the name of
the lord, and his prayse in Hierusalem.

When the people assembled together and
Kynges for to serue the lord.

In the waye he hath hyndered my strength, he
hath shortened my dayes.

Call me not away in the myddes of my dayes,
thy yeres endure for euer.

In the beginning thou lord hast laid the founda-
tion of the yearth, and the workes of thine handes
ar the Heuens.

They shall perysh, but thou abydest and they
shall all ware old as a garment.

And

THE SEVEN PSALMES.

And as a couering thou shalt chaunge them,
and they shalbe chaunged, but thou art one, and
the same, and thy yerres shall not fayle.

The sonnes of thy seruauntes shall continue,
and theyr seede shall stande fast for ever.

Glozy to the father, and to the sonne and to the
holy gost.

As it was in the beginning and is now, and
euer shalbe, world without ende. Amen.

De profundis clamavi. Psal. c. xxix.

The synner beyng punyshed for his synnes, des-
pyreth to be deluyered both from sinne
and punishment.



From the depth I called on the (O
lorde) lorde heare my voyce.

Let thyne eares geue good hede
to the voyce of my prayer.

If thou lord, wilt loke straitely
vpon synnes, O lord who shall abyde it?

But with the is mercy, and for thy lawe I haue
suffered the, O lorde.

My soule hath abyden in his worde, my soule
hath trusted in the lorde.

From the mornyng watche vnto nyght, let
Israell truste in the lorde.

For with the lord there is merci, and with him
there is plenteous redemption.

And he will redeme Israell from all his ini-
quities.

Glozy to the father. &c.

As it was in the beginning. &c. Amen.

Domine

THE SEVEN PSALMES.

Domine exaudi. Psal. c, xli.

¶ The iust man beyng in aduersitie, prayeth
to be deliuered from all euill.

DId heare my prayer, with thyne eares
perceyue my desyre for thy truthe sake,
and heare me for thy righteousnesse.

And entre not into iudgement with thy
seruaunte, for no person lyuyng shalbe iustified
in thy syght.

For the enemy hath pursued my soule my lyfe in
yearth he hath brought lowe.

He hath set me in darkenes as the dead men
of the world, and my spirite was vexed, my harte
was troubled within me.

I remembered the old dayes, I haue studied of
all thy workes, and in the deedes of thy handes I
mused.

I haue stretched furth my handes, vnto the,
my soule vnto the as yearth without water.

Hastily heare me O lord, my spirit hath sayled
me.

Turne not thy face from me, for I shalbe lyke
to men descending into a pit.

Cause thy mercy to be hearde of me betymes,
for in the haue I trusted.

Shew me the way where I maye walke, for
vnto the haue I lift vp my mynde.

Deliver me from myne ennemyes lord, vnto
the I haue fled, teache me to do thy wyll, for
thou art my God.

Thy good spirit shall conduct me into the land
of rightfulnessse, for thy names sake lord, thou
shalt reuiue me through thyne equitye. Thou

THE SEVEN PSALMES.

Thou shalt bringe my soule from trouble, and
through thy mercy thou shalt destroy all myne
enemies.

And thou shalt destroy all, that molest my soule,
for I am thy seruante.

Glorie to the father, and to the son, and to the
holy gost.

As it was in the beginninge, and is now, and
euer shalbe, world without ende. Amen.

¶ The antheme.

Remember not (O Lorde God) our olde
iniquities, but let thy merci speedely preuent
vs, for we be very miserable: helpe vs
God our sauour, and for the glory of thy name,
deliuer vs, be merciful and forgiue our synnes,
for thy names sake. Let not the wicked people
say, where is theyr God: we be thy people and
the shepe of thy pasture, we shall geue thanks
to the for euer, from age to age we shall
set furth thy laude and praysse. To
the be honour and glory worlde
without ende. Amen.



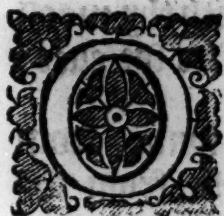
THE SEVEN P S A L M E S.

These holy prayers and Suffrages folowing, are set furth of most godly Zeal for edefi- yng and stirring of deuotion of all true saythfull chriſtian hartes: ſo it is thought con- uenient in this commune pray- er of Proceſſion, to haue it ſet furth and vled in the vulgar tongue, for ſtyr- yng the people to more deuotion: and it ſhalbe euery chriſtene mans part reuerently to vſe the ſame, to the honoz and glori of almighty God, and the profyt of their owne ſolles. And ſuche amonge the people as haue bokes, and can reade, may reade them quietly and ſoftely to themſelſe: and ſuch as can not reade, let them quietly and attentively geue audience in tyme of the ſaid prayers, hauyng their mindes erect to almyghtye God, and deuoutly prayyng in theyr hartes, the ſame petitions which do entre in at theyr eares, ſo that with one ſound of the hart, and one accord, God may be glorified in his Church.

AND it is to be remembred, that that which is printed in black letters, is to be ſaid oz ſong of the prieſt with an audible voyce, (that is to ſay) ſo loude and ſo plainly, that it may be well under- ſtande of the hearers. And that which is in the red, is to be answered of the quier, ſoberly and deuoutly.

THE

THE LETANI AND SVFFRAGES.



GOD THE FATHER of
heauen : haue mercye vpon vs
miserable synners.

O God, the father of heauen : haue
mercye vpon vs miserable synners.

O God, the sonne, redemer of the worlde : haue
mercye vpon vs miserable synners.

O God, the sonne, redemer of the worlde : haue mer-
cy vpon vs miserable synners.

O God, the holy goſt, procedyng from the fa-
ther and the sonne, haue mercye vpon vs misera-
ble synners.

O God, the holy goſt, procedyng from the father, and
the sonne : haue mercye vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre
persons and one God, haue mercye vpon vs mis-
erable sinners.

O holy, blessed, and glorious Trinitie, thre persons
and one God : haue mercye vpon vs miserable synners.

Holy virgin Mari, mother of God our sauſour
Jesu Christ :

Pray for vs.

All holy Angels and Archangels, and al holy
orders of blessed spirites :

Pray for vs.

All holy Patriarkes and Prophetes, Apostles,
Bartyrs, Confessours, and Virgins, and all the
blessed company of heauen :

Pray for vs.

Remembre not Lord, our offences nor the of-
fences of oure forefathers, neyther take thou ven-
geaunce of our synnes : spare vs good Lorde, spare

D

thy

THE LETANI

thy people, whom thou hast redeemed with thy moost
precious blud, and be not angry with vs for euer :

Spare vs good lord.

From all euill and mischiese, from synne, from
the craftes and assaures of the deuyll, from thy
wyathe, and from euerlastyng dampnation.

Good lord deliuer vs.

From blyndnes of hart, from pryde hayne glo-
ry, and hypocrisy, from enuy, hatred, and ma-
lyce, and a'l vucharitablenesse :

Good lord deliuer vs.

From fornication, and all deadlye synne, and
from all the deceiptes of the worlde, the flesh, and
the deuyll :

Good lord deliuer vs.

From lyghtnyng and tempest, from plage, pe-
ssilence and famine, from battayle & murder, &
from soden death :

Good lord deliuer vs.

From all sedition and pryuy conspiracy, from
the tyranny of the Bishop of Rome, and all his
abominable enozmities, from all false doctrine
and heresy, from al hardnesse of hart and contempt
of thy word & commaundement :

Good lord deliuer vs.

By the mystery of thy holy incarnation, by thy
holye Natiuitie and circumcision, by thy baptism,
fastyng, and temptation :

Good lord deliuer vs.

By thyne agony and bluddy sweate by thy
crosse and passion, by thy precious death and
bu-

AND SVFFRAGES.

burvall, by thy glorioſous reſurrection and aſcenſion, by the coming of the holy goſt.

Good lord deliuer vs.

In all tyme of our tribulation, in al tyme of oure welthe, in the houre of death in the day of iudgement :

Good lord deliuer vs.

We ſynners do beſeche the to heare vs, O lord God, & that it maye pleaſe the to rule and gouerne thy holy church vniuerſall in the right way.

We beſeche the to heare vs good lord.

That it may pleaſe the to kepe Henry the eight thy ſeruaunte and oure king and gouernour :

We beſeche the to heare vs good lord.

That it maye pleaſe the to rule his hart in thy fayth, feare, and loue, that he maye euer haue aſſiſtance in the, and euer ſeke thy honour and glory :

We beſeche the to heare vs good lord.

That it may pleaſe the to be his defendour and keper, geuyng him the victori ouer all his enemies :

We beſeche the to heare vs good lord.

That it maye pleaſe the to kepe our noble Quene Catherine in thy feare, and loue, geuyng her encrease of all godlyneſſe, honour, and chyl-
dren :

We beſeche the to heare vs good lord.

That it maye pleaſe the to kepe and defend our noble prince Edward, and all the kynges mai-
ſties children :

We beſeche the to heare vs good lord.

THE LETANI

That it maye please the to illuminate al bishops,
pastours and ministers of the churche, with true
knowledge and vnderstandyng of thy word, and
that both by theyr preaching and lyuyng they may
set it furth and shewe it accordynglie :

We beseeche the to heare vs good lord.

That it may please the to endue the lordes of
the counsaile, & al the nobilitie with grace, wisdom
& vnderstanding :

We beseeche the to heare vs good lord.

That it may please the to blesse and kepe the
magistrates, geuing them grace to execute iustice,
& to maintein truth :

We beseeche the to heare vs good lord.

That it may please the to blesse and kepe all
thy people :

We beseeche the to heare vs good lord.

That it may please the to geue to al nations
vnitie, peace, and concord :

We beseeche the to heare vs good lord.

That it may please the to geue vs an hart to
loue and drede the, and diligently to lyue after
thy commaundementes :

We beseeche the to heare vs good lord.

That it may please the to geue all thy people
increase of grace, to heare mekely thy word, and
receyue it with pure affection, and to byyg furth
the truites of the spirite.

We beseeche the to heare vs good lord.

That it may please the to byyg into the way
of truthe all suche as haue erred and are deceyued :

We beseeche the to heare vs good lord.

That

AND SVFFRAGES.

That it may please the to strengthen suche as do stande, and comfort and helpe the weake harted, and to rayse vp them that fal, and finally to beate doune Satan vnder our feete :

We beseeche the to heare vs good lord.

That it may please the to succur, helpe and comfort al that be in daunger, necessitie and tribulation :

We beseeche the to heare vs good lord.

That it may please the to preserve all that tra-uaile by land or by water, all women labouryng of chylde, all syche persons and yong chyl dren, and to shewe thy pitie vpon all prisoners and captiues :

We beseeche the to heare vs good lord.

That it maye please the to defende and prouide for the fatherles chyl dren and widowes, and al that be desolate and oppressed :

We beseeche the to heare vs good lord.

That it may please the to haue mercye vpon all men.

We beseeche the to heare vs good lord.

That it maye please the to forgeue our enemies, persecutours & sclaunderours, and to turne theyr hartes :

We beseeche the to heare vs good lord.

That it maye please the to geue to our vse the kindly fruites of the yearth so as in due time we may enioy them, and to preserve them :

We beseeche the to heare vs good lord.

That it maye please the to geue to vs true re-pentaunce, to forgeue vs all our sinnes, negli-gences

THE LETANI

gences and ignoraunces, and to endue vs with the grace of thy holy spirit, to amende our lyues accoordyng to thy holy word:

We beseeche the to heare vs good lord.

Sonne of God: we beseeche the to heare vs.

Sonne of God: we beseeche the to heare us.

O lambe of God, that takest away the synnes of the world:

Grant us thy peace.

O lambe of God, that takest away the synnes of the world:

Haue mercy vpon us.

O Christ heare vs.

O Christ heare us.

Lord haue mercy vpon vs:

Lord haue mercy vpon us.

Christ haue mercy vpon vs:

Christ haue mercy vpon us.

Lord haue mercy vpon vs.

Lord haue mercy vpon us.

Our father which art in heauen.
with the residue of the Vater noster.

And suffre vs not to be led into temptation.

But deliuer us from euill. Amen.

¶ The versycle.

O lord deale not with vs after our synnes.

¶ The answer.

Neither rewarde us after our iniquities.

¶ Let us pray.



God, mercyfull father, that dispisest not the sighing of a contrite harte, nor the desyre of suche as be sorowfull, mercifully assist

A N D S V F F R A G E S.

assist our praiers, that we make before the in all
oure troubles and aduersities, whensoever they
opresse vs. And graciouſly hear vs, that those
euils whiche the craft and subtyltie of the deuill
or man worketh against vs be brought to nought
and by the prouidence of thy goodnes thei may be
dispersed, that we thy seruantes, being hurte by
no persecutions, may euermore geue thanks vn-
to the, in thy holy church, through Iesu Christ
our lord.

O lord, aryse, helpe us and deliuer us for thy names
sake.

O God, we haue hearde with our eares, and
oure fathers haue declared vnto vs the noble
workes that thou dydest in theyr dayes, and in
the old tyme before them.

O Lord, aryse, helpe us, and deliuer us for thy honour.

Glorie to the father, the sonne, and to the holy
gost, as it hath ben from the beginninge, is, and
shalbe euer worlde without ende. Amen.

From our enemies defend vs **O** Christ

Graciouſly loke vpon our afflictions.

Pitifully behold the dolour of oure harte :

Mercifully forgene the sinnes of thy people.

Fauourablye with mercy heare our prayers :

O sonne of Dauid haue mercy vpon us.

Both nowe and euer vouchesaufe to heare vs
Christ :

Graciouſly heare us **O** Christ :

Graciouſly heare us **O** Lord Christ.

The versicle.

O Lord, let thy mercye be shewed vpon vs.

¶ The

THE LETANIA

¶ The answere.

As we do put our trust in the.

¶ Let us pray.

WE humbly beseeche the, O father mercy-
fully to loke vpon our infirmities, and
for the glory of thy name sake, turne
from vs all those euils, that we moost righteously
haue deserued. Graunt this O lord God, for our
mediatour and aduocate Iesu Christes sake. Amen.

O God, whose nature and propertie is euer
to haue mercy and to forgiue, receyue our
humble petition, and though we be tyed
and bounde with the chayne of our synnes: yet
let the pitifulnesse of thy greate mercye leuse vs,
for the honour of Iesu Christes sake, oure medi-
atour and aduocate. Amen.

Almighti and euermoring God whiche onesye
workest great meruayles, sende doune vpon
oure bishops and curates, and all congre-
gations committed to theyr charge, the healthfull
spirit of thy grace, and that they may truly please
the: powre vpon them the continual dewe of thy
blessyng. Graunt this (O lord) for the honour
of our aduocate and mediatour Iesu Christ. Amen.

WE beseeche the, (O Lord) to shewe vpon
vs thyne exceeding great mercy, which
no tonge can worthely expresse, & that it
mai please the to deliuer vs from all our synnes,
and also from the paynes, that we haue for them
deserued. Graunt this (O lord) through our
mediatour and aduocate Iesu Christ. Amen.

Graunte

AND SVFFRAGES.

GRaunte we beseeche the, O almightie God,
that we, in oure trouble put our whole
confidence vpon thy mercy, that we agaynst
all aduersitie be defended vnder thy protection:
Graunt this, O Lord God, for our mediatur and
aduocate Iesu Chyistes sake. Amen.

A prayer of Chrysostome.

Almighty God, which hast geuen vs grace at
this time with one accord to make oure
commune supplications vnto the, and dost
promise that when. ii. of thre be gathered in thy
name, thou wylt graunt they requestes: fultyl
now, O Lord, the desires and petitions of thy
seruauntes, as maye be most expedient for
them, grauntynge vs in thys worlde
knoweledge of thy truthe, and in
the world to come lyfe euer-
lastyng. Amen.

I

The

The Dirige.

Dilexi quoniam exaudivit. Psal. c, xiiii.

¶ The lande and prayse of God, through whose benefyte we be preserued in aduersitie.

I haue loued, for the Lord wyl heare the voyce of my prayer.

For he hath inclined his eare vnto me, and in my dayes I wyl call vpon hym.

The sorowe of death hath compassed me, and the perilles of hell haue entangled me.

I haue found muche trouble and sorowe, and I haue called vpon the name of the lord.

O lord deliuer my soule, mercyfull lord and iust, our God is mercyfull.

The Lord preserueth the simple, I was brought low, and he deliuered me.

Turne into thy rest, O my soule, for the lord hath done muche for the.

For he hath deliuered my soule from death, mine eyes from teares, my feete from slydying.

I shall please the lord, in the lande of the lyuyng.

Beatus

THE DIRIGE.

Beatus qui intelligit. Psal. xl.

¶ Happy is he that hath compassion vpon the poore,
whom God deliuereth from his enemies, and
preserueth euerlastyngly.

Blessed is he that considereth the nedye
and the poore: in the euill day the
Lord shal delyuer hym.

The lord preserue him and kepe him
alyue, and make him fortunate in the yearth, and
delyuer him not into the wyll of his enemies.

The lord succur him being diseased in his bed,
at his bed thou hast chaunged in his infirmitie.

I say'd, Lorde haue mercye on me, heale my
solle, for I haue trespassed agaynst the.

Myne enemies spake euill vnto me, saynge,
when shall he dye, and his name perysh?

And though he came in for to se, he spake
vanities, his hart gathered mischiefe within itselfe.

He went furth, & spake to the same purpose
together.

Agaynst me dyd all myne enemies whisper,
agaynst me haue they imagined me mischief.

Thei haue deuised an vnttrue sayng by me, shall
he that slepeth haue no helpe to ryse agayne?

For the man with whom I was in peace, in
whome I trusted, whiche hath eaten of my bread,
made greate meanes to supplant me.

But thou lorde, haue mercye on me, and re-
store me, & I shal requite them.

By this I knowe thou sauourest me that myne
enemie shall not triumphe vpon me.

But for myne innocencye thou hast defended
me,

THE DIRIGE.

me, and hast made me sure in thy syght for euer.
 Blessed be the lord God of Israel,
 World without ende, be it. be it.

Lauda anima mea dominum. Psal. c. xlv.

An exhortation to prayse God, and to put our
 trust in hym, and not in men.



Praise the lord, O my soule, I
 shall prayse the lord durynge my lyfe
 I shall syng prayse to my God as
 long as I lyue.

Put not youre trust in princes,
 nor in the chyldren of men, in
 whome there is no helth.

His spirit shall passe out, and shall returne into
 his countrie, in that day shall all his thoughtes
 perishe.

Blessed is he whose helper is the God of Jacob,
 whose hope is in his Lord God, which made heauen
 and yearth and sea, and al that be in them.

Which kepeth truth euermore, doth iudgement
 to them that suffre wrong, and geueth meate to
 the hungry.

The lord leueth them that be settered, the lord
 geueth sight to the blind.

The lord lyfteth vp them that be fallen, the
 lord loueth the righteous.

The lord preserveth straungers, he wyl defende
 the fatherles and wydow and wil destroy the waies
 of sinners.

The Lorde thy God of Syon, shall reigne
 euermore from one generacion to an other.

Loꝛde

THE DIRIGE.

Lorde geue thy people eternall rest.
 And lyght perpetuall shyne on them.
 From the gates of heil,
 Lord deliuer theyr soules.
 I trust to se the goodnes of the lorde.
 In the lande of lyfe.
 Lord heare my prayer,
 And let my cry come to the.

¶ Let vs pray.

GOD to whom it is appropried to be mercifull
 euer and to spare, be mercifull to the soules
 of thy seruauntes of eche kinde, and forgeue
 them al theyr synnes that they beinge leused from
 the bondes of death, may ascende vnto the lyfe
 euerlastyng. Through Christ our Lord.

GOD the lord of pardon, graunt vnto the
 soule of .N. thy seruaunte (the yeres
 mynde of whose death, we haue in remem-
 braunce) a place of rest, the bleffull quiet and cle-
 renes of thy lyght Through Christe oure Lord.

GOD that art creatour and redeemer of al
 faithful people: Graunt vnto the soules of
 all true beleuers being dead, remission of
 all theyr synnes, that through deuout praiers they
 may obtayne thy gracious pardone, that they haue
 alway desired, which shalt come to iudge the
 quicke and the dead, and the world by fyre.

God haue mercy on all christen soules. Amen.

Verba

THE DIRIGE.

Verba mea auribus. Psalm V.

¶ The godly person desyret to be defended of God,
that the intentes of his aduersaries may be stop-
ped, and that the goodnes of God may
be shewed among the godly.



Dyd, geue eare vnto my wordes, vn-
derstande my clamour.

Herken vnto the voyce of my prayer,
my kynng and my God.

For vnto the wyll I pray, O lord, earelye shalt
thou heare my voyce.

Early shall I stande by the, and I shall se that
thou art a God that hath no pleasure in iniquitie.

Nor the malicious shall not dwell nere the,
neither shal the vnrighteous abyde before thyne
eyes.

Thou hatest all that doo iniquitie, thou shalt
destroy al them that speake lyes.

The lord doth abhorre the man that is bluddy
and deceitfull.

But I through the plenteousnes of thy mercy
shall entre into thy house, I wyll worship towardes
thy holye temple in thy feare.

Leade me lord into thy righteousnesse, bycause
of mine enemyes, direct my way in thy syght.

For in the mouth of them ther is no truth, the
hart of them is ful of vanitie.

The throte of them is an open graue disceyt-
fully dyd they with theyr tonges, iudge them,
O God.

Let them fall from theyr imaginacions, accor-
dyng

THE DIRIGE.

dyng to the greatnesse of theyr wickednesse expel
them, for they haue styred the to angre, O lord.

And let all reioise that trust in the, they shal
euermore be glad, and thou shalt dwell among them.

And they shal glozi in the, al that loue thy
name, for thou wilt blesse the righteous.

Lozde thou hast crowned vs, as it were with a
shilde of thy good wyll.

Dominus illuminatio mea. Psal. xxvii.

¶ The goodnesse of God toward his people, wher-
by they be encouraged to trust in God, not
withstandyng theyr aduersaries, to reioyce
in his ayde, and to magnifie him.

THE Lozde is my light, and my helth,
whome shall I feare?

The lord is the defender of my life, of
whom shall I be afraid?

Whyles the malicious approach vnto me for to
deuoure my fleshe.

Myne enemies whiche trouble me, they were
made weke, and fel doune.

If they pitche paulions agaynst me, my hart
shall not feare.

If a battayle ryse agaynst me, I shal trust in it.

One thinge haue I asked of the lord which I
shall requyre, that I maye inhabit in the house
of the Lozde all the dayes of my lyfe.

That I maye se the beautie of the Lord and
maye vlyt his temple.

For he hathe hyd me in his tabernacle in the
euyl day, he hath defended me in the secrete place
of his tabernacle.

He

THE DIRIGE

He hath exalted me vpon a rocke, and now he hath exalted myne hed aboue mine enemies that be about me.

And I haue offred in his tabernacle the sacrifice of laude, I shall syng and say a psalme vnto the lord.

Heare my voyce lord, wherewith I haue cried vnto the, haue mercye on me, and heare me.

Myne hart hath sayde vnto the, my face hath sought the, lord I shal seke thy face.

Turne not thy face fro me, doo not swarue from thy seruaunt in angre.

Be myne helper, forsake me not, neither despyse thou me, O God my sauour.

Foꝛ my father and my mother, haue forsaken me, but the Lord hath taken me.

Lord teache me thy way, and leade me in a streight path, bicause of myne enemyes.

Delyuer me not to the myndes of them that trouble me, foꝛ vniust witnessses haue rysene agaynst me, and haue spoken wickedly.

I trust to se the goodnes of God, in the lande of the lyuing.

Abyde the lorde, do manfullye, and let thy hart be strengthened, and abyde the Lorde.

Quem-

THE DIRIGE.

Quemadmodum desiderat. Psal. xli

¶ The godly man is vexed with them that blaspheme Gods religion, and beyng penlike, with feruent complaynt openeth his hart to God.



¶ Then as the Hart longeth after the fountaines of waters, so doeth my soule long after thee, O God.

My soule hath thyrsted after God the stronge and luyng God, when shall I come & appeare before the face of God.

My teares were to me dai and night in steade of bread.

Whylest it is daylye sayed vnto me, where is thy God?

These thinges I haue called to mynd and I haue powred furth my soule vnto my selfe, bycause I shall depart into a place of merueilous habitation vnto the house of God.

With a voyce of gladnes and reioysyng lyke the sound of one that banketteth.

My soule, why art thou sorowfull? and why doest thou trouble me:

Trust in God, for I shall euer confesse him which is the helth of my countenaunce, and my God.

My soule within my self is troubled, therfore I shall haue the in mynde, in the lande of Iordane, and the lytle mountayne of Hermon.

Depenes calleth vpon depenes, with the noyse of thy watercourses.

THE DIRIGE.

Al thy raines and thy floudes haue runne ouer me.

In the day, the lord hath commaunded his mercy, and in nyght his song is with me.

Praier to the God of my life: I shal say vnto God, thou art my defender.

Why hast thou forgotten me, and why do I go all sorowfull, whylest myne enemy doth afflict me?

Whylest my bones are broken, myne enemies that haue troubled me, haue cast it in my teeth.

Whylest they saye to me euery daye, where is thy God?

My soule why art thou sorowful, and why doest thou trouble me?

Trust in God, for I shall euer confesse hym whiche is the helth of my countenaunce, and my God.

¶ The anthem.

I Trust to se the goodnesse of the Lorde in the land of the liuyng.

Lord graunt thy people euerlastyng reste.

And let thy euerlastyng lyght shyne on them.

Our father which art in heauen. &c.

And suffre vs not to be led into temptation.

But delpyer vs from euyll.

¶ The first lesson.

Iob. x

Thyne handes hath made me, & fashioned me al together round about, and wilt thou destroye me sodenly? I remembre that thou madest me as moulde of the yearth, and shalt byng me into dust agayne, hast thou not put me together, as it were mylke, and hardened me to cruddes

THE DIRIGE.

cruddes lyke these: Thou hast couered me with
skynne and fleshe, and ioyned me together with
bones & sinowes. Thou hast graunted me life
and mercye, and the diligent hede that thou
tokest on me, hath preserved my spirit.

¶ The anthem.

I knowe that my redemer liueth and that I,
the last day shal rise from the yearth, and
shal be cladde agayne with myne owne
skinne, and in myne owne fleshe I shal se God,
whom I my selfe shal se, and myne eyes shal
loke vpon, and none other: this hope is layed vp
in my bosome.

¶ The second lesson.

Ioan. v:

Verely verely I saye vnto you, he that hear-
eth my worde, and beleueth on him that
sent me, hath euerlasting lyfe, and com-
meth not into dampnacion, but passeth from death
to lyfe. Verely verely I say vnto you, the houre
shall come, and nowe it is, when the dead shal
heare the voice of the son of God, & they that heare
shal lyue: for as the father hath lyfe in him selfe,
so lykewyse hath he geuen to the sonne, to haue
lyfe in him selfe, and hath geuen him power also
to iudge, bycause he is the sonne of man. Per-
uaile not at this, for the houre commeth in the
which al that are in the graues shal heare the
voice of the sonne of God. And they that haue
done good, shal come furth vnto the resurrection
of life, and they that haue done euyl, vnto the
resurrection of dampnacion.

¶ The

THE DIRIGE.

¶ The anthe me.

i. Theſ. iiii.

Bethzen, we would not that ye ſhulde be ignoraunt as concerning them the which are fallen aſlepe that ye ſorow not as other do, which haue no hope. For yf we beleue that Jeſus dyed and roſe agayne: euen ſo, them whiche ſlepe with Jeſus, God ſhall bring with him.

¶ The thyrd leſſon.

i. Cor. xv.

BEhold, I ſhewe you a miſtery, ſothly we ſhall all ryle, but we ſhall not all be chaunged. In a moment, in the twinklynge of an eye, at the laſt trumpe, for the trumpe ſhall blowe, and the dead ſhall ryle incorruptible, and we ſhalbe chaunged, for this corruptible muſt put on incorruption, and this mortal muſt put on immortallitie: when this corruptible hath put on incorruption, and this mortal hath put on immortallitie, then ſhall be brought to paſſe the ſaying that is written: death is ſwalowed vp in victory; death where is thy victory? O death where is thy ſtyng? The ſtyng of death is ſynne, and the ſtrength of ſynne is the lawe. But thankes be vnto God, which hath geuen vs victorie, thorough oure Lord Jeſus Chriſt.

¶ The anthe me.

Delyuer me good lord from eternall death, in that dreadful dai when that heauen and yearth ſhal be moued, & thou ſhalt iudge the worlde by fyre, This day is the day of ſce, of wretchednes and miſerye, the great day and very bitter.

Delyuer not to beaſtes, O lord, the ſolles of them

THE DIRIGE

them that confesse the, and forget not at length
the folles of thy pooze people.

Exaltabo te domine. Psal. xxix.

Thankes be geuen for health recovered. The good-
nes of God is prayled, who for a lytle aduerſitie
sendeth much comfort.



I will exalt the O lord, for thou
hast defended me and not suffred
mine enemies to haue their pleasure
vpon me.

O lord my God I haue cried vn-
to the, & thou hast healed me.

Lord thou hast brought my soule out of hell,
thou hast preserued me from them that descend
into the pyt.

Syng vnto the lord ye that be his saintes, and
geue thankes with a remembraunce of his holy-
nesse.

For there is wrath in his displeasure, and lyfe
in his wyll.

At the euenyng, waylyng shall abyde, but in
the mornyng gladnes.

In my welthinesse I sayde, I shall neuer more
be remoued.

Lord, through thy good wyll, thou gauest
strength to my beautie.

Thou diddest turne thy face from me, and I
was all astounded.

Vnto the, o lord, will I crye, and I wyll
praye to my God.

What profyte is there in my bludde, when I
shal descend into corruption? Shall

THE DIRIGE.

Shall dust geue thanks to the? or shall it
declare thy truth?

The lord hath hearde, and hath taken mercye
on me, the lorde is made myne helper.

Thou hast turned my sorowe into ioy, thou
hast cut of my sacke clothe, and hast compassed
me with gladnesse.

That my glozve might synge to the without
griefe, O my Lorde God I shall euermore geue
thanks to the.

Ego dixi Psal. Efa. xxxviii.

¶ Thanks for recovery of health.



Sayde, in the myddest of my dayes I
shall go to the gates of hell.

I desired the residue of my yeres,
I sayd, I shall not se the lorde God,
in the land of the lyuyng.

I shall se man no more, nor him that dwelleth
in rest.

My tyme is taken from me, and folded vp,
as the shepherdes tent.

My lyfe is cut of lyke a weauers webbe: when
I yet beganne, he cut me doune, from moznyng
vntyll the night thou wylt make an ende of me.

I was in hope vntyll mozning, but as a Lyon
so he brused al my bones.

From moznyng vntyll nyght, thou wylt make
an ende of me, as a yonge swalowe so shall I
chattare, and shall mourne as a doue.

Myne eyen daselled with lokynge on high.

Lord I suffice force, answere for me, what shall

THE DIRIGE.

I say? or what shal he answere me, syng I haue done it?

I shall remembre all my yeres vnto the, with bytternesse of my hart.

Lord yf lyfe be thus, and the lyfe of my spirit be after such sort, thou shalt correct me, and quicken me, so in peace my sorowe is most bitter.

But thou hast deliuered my soule that it shulde not perishe, thou hast cast behinde thy backe all my synnes.

For neither hell shall knowledg the, nor death shall prayse the: they that descend into the pit, shal not loke for thy veritie.

He that is liuing, the lyuyng person shall knowledg the, lyke as I doo now, the father to the chyldren shall declare thy truthe.

Preserue me O lord, and we shall syng our psalmes in the lordes house, all the dayes of our lyfe.

In te domine speraui, Psal. lxx.

¶ Which God is our onely refuge, we must praye to him, and in him put all our trust, and him prayse and magnifie.

In the, O Lord, haue I put my trust, let me neuer be confounded, in thy righteousnes deliuer me.

Incline thine eare vnto me, & make spede to saue me.

Be vnto me a protectour as God, & as a place of fortresse for to saue me, for thou art my strength and refuge.

Deliuer

THE DIRIGE.

Delpyer me, O my God, out of the hande of
the synner, out of the hande of the lawe breake-
r, and the vniust.

For thou, O lord, art my patience, thou O
lorde art my hope, euen fro my youth.

Throughe the haue I ben holden vp euer syns I
was borne, thou art my defendour syns I came
furth of my mothers wombe.

My singyng alway is of the, I am made as a
wonder vnto manye, but thou art a stronge
helper.

Let my mouth be fylled with thy praise, that
I may sing thy glory and thy magnificence
all the day long.

Cast me not away in the time of age, forsake
me not when my strength faileth me.

For myne enemyes spake agaynst me, and they
that layde wayte for my soule, did take theyr coun-
sel together.

Saiyng, God hath forsaken him persecute him,
and take him, for there is none to deliuer him.

Go not farre from me, O my God: haue re-
gard to helpe me.

Let them be confounded and perishe, that are
against my soule.

Let them be couered with shame and dishonor,
that seke to do me euyl.

But I wyll alway trust, and I wyl prayse the
more and more.

My mouth shall speake of thy righteousnes and
thy saluation al the day.

Bycause I knowe no letter, I wyll entre into
the

THE DIRIGE.

the strength of the lord: **lorde** I wyll make mention of thy onely righteousnesse.

Thou O God, hast taught me from my youth hitherto, and I shall tell of thy wonderous workes.

And vnto age and alones, O God forsake me not.

Untyll I shewe thy strength vnto generations yet for to come.

Thy power, and thy righteousnes O God, vntyll the hyghest meruayle, whiche thou hast wrought, O God, who is lyke vnto the?

O what great and euyll aduersities hast thou shewed me? and yet vyddest thou turne and refresh me: yea and broughtest me againe from the depes of the yearth.

Thou hast multiplied vpon me thy magnificence, and thou hast returned and comforted me.

Therefore wyl I prayse the and thy truth O God, in the instruments of musike, vnto the wyl I singe vpon the harpe whiche art the holye God of Israell.

My lippes wilbe sayne when I sing vnto the, and so wyl my soule also, which thou hast redeemed.

My tongue also shal talke of thy righteousnesse al the day long, for they are confounded and brought vnto shame that seke to do me euyll.

The antheme.

I AS the resurrection & lyfe, he that beleueth in me, yea although he were dead, yet shall he lyue, and who soeuer liueth and beleueth in me, shal not se euerlastyng death.

L

Lord

THE DIRIGE.

Lord haue mercy on vs.
 Christ haue mercy on vs.
 Lord haue mercy on vs.
 Our father which art in heauen. &c.
 And suffre vs not to be led into temptation.
 But deliuer vs from euill.
 Lord geue thy people eternall rest.
 And lyght perpetuall shyne on them.
 From the gates of hell.
 Lord deliuer theyr soules.
 I trust to se the goodnesse of the lord,
 In the land of lyfe.
 Lord heare my prayer.
 And let my cry come to the.

¶ Let vs pray.

God, whiche by the mouth of saint Paule
 thyne apostle hast taught vs, not to waile
 for them that slepe in Christ: graunt we
 beseeche the that in the comming of thy sonne our
 Lorde Iesu Christ, both we and all other faythfull
 people beyng departed maye be gracioussly brought
 vnto the ioyes euerlastyng, whiche shalt come to
 iudge the quicke and deade, and the world by
 fyer. Amen.

Almighty eternal God, to whom there is
 neuer any prayer made without hope of mer-
 cy, be mercyfull to the soules of thy ser-
 uantes beyng departed from this world in the
 confession of thy name, that they may be associat
 to the companye of thy sayntes, through Christ
 our lord. Amen.

Lord,

THE DIRIGE.

LOrd, bowe thine eare unto our prayers,
wherein we deuoutlie call vpon thy mercy,
that thou wylt bestowe the solles of thy
seruauntes (which thou hast commaunded to de-
parte from this world) in the countrey of peace
& rest, and cause them to be made parteners with
thy holy seruauntes, through Christ our lord.
Amen.

We beseeche the Lord, that the prayer of thy
suppliauntes mai auaille to the solles of
thy seruauntes, that thou wilt both
purge them of all theyr sinnes, and cause them to
be partakers of thy redemption, which lyuest and
reignest God, world without ende. Amen.

God haue mercy on al christen solles.

The comendations.

This Psalm is the A. B. C. of godly loue, the
paradise of lernyng, the shoppe of the holpe Gost, the
shole of truthe: In whiche appeareth howe the saintes
of God esteeme his holy lawes, how feruently they be
geuen vnto them, howe it greueth them that they shulde
be despyled, how feruently they desyre to learne them,
to walke in them, and to fulfyl them: finally,
howe the transgressours and aduersaries of
them shalbe punished and destroyed.

Beati immaculati. Psal. cxviii.

Blessed are they that be unspotted in
the waye, which walke in the lawe
of the lord.

Blessed ar thei that search his
testimonies, that seke him with all
theyr hart,

THE COMMENDATIONS.

For they that worke wyckednes, haue not walked in his waies.

Thou hast commaunded thy commaundementes very streightly to be kept.

Olorde God my wayes might be directed to kepe thy iustifications.

Then shall I not bee confounded, when I shal behol'd all thy commaundementes.

I shal confesse vnto the with a right hart, when I haue lerned the iudgementes of thy righteousness.

I shall kepe thy iustifications, forsake me not utterly.

In quo corrigir: &c.

Wherin doeth the young man correct his life? in keeping of thy wordes.

With all my hart I haue sought the out, put me not awaye from thy commaundementes.

In my hart I haue h'd thy wordes, that I might not offende the.

Olorde thou art blessed, teache me thy iustifications.

With my lippes I haue ben telling all the iudgementes of thy mouth.

I haue had delight in the way of thy testimonies, as in al maner of riches.

I wyl be exercised in thy commaundementes, and I wyl consyder thy waies.

I wyl study in thy iustifications, I wyl not forget thy wordes.

Rtrie-

THE COMMENDATIONS.

Retribue seruo. &c.

Reward thy seruant, quicken me, and I
shal kepe thy wordes.

Open mine eies, and I shal consider the
merueilous thinges of thy lawe.

I am a straunger in the land, hide not from
me thy commaundementes.

My soule hath coueted to desyre thy iustifica-
tions at all tymes.

Thou hast rebuked the proude, cursed are they
whiche decline from thy commaundementes.

Take from me rebuke and contempt, for I
haue sought after thy commaundementes.

For Princes haue bene set againste me, and
they spake agaynste me, but thy seruant was stil
exercised in thy iustifications.

For thy testimonies are my meditation, thy
iustifications are my counsel.

Adhesit pavimento anima.

My soule hath cleaued to the ground, quic-
ken me according to thy word.

I haue shewed thy wayes, and thou hast
heard me, teache me thy iustifications.

Instruct me in the way of thy iustifications, and
I shalbe exercised in thy merueylous workes.

My soule hath slept for weyuesse, confirme me
in thy wordes.

Remoue from me the way of iniquitie, and ac-
cording to thy lawe, haue mercy on me.

I haue cholen the way of truthe, I haue not
forgotten thy iudgementes.

I haue cleaued to thy testimonies, O Lord,
put me not to confusion.

THE COMMENDATIONS.

I haue runne the waye of thy commaundementes, when thou hast enlarged myne hart,

Legem pone.

D Lord, set the way of thy iustifications to me for a lawe, and I wyll euer seke it out.
 Geue vnto me vnderstandynge, and I shall serche thy lawe, and shal kepe it with myne whole hart.

Leade me in the path of thi commaundementes, for that I haue desyred.

Bowe myne harte into thy testimonies, and not into couetousnesse.

Turne away myne eyes, that they se not vantie, quicken me in thy way.

Set thy worde vnto thy seruaunt in thy feare.

Cut of thy rebuke that I am afrayd of, for thy iudgementes be good.

Lo, I haue desired thy commaundementes : and in thine equitie quicken me.

Et veniet super me misericordia tua.

AND let thy merci come vpon me O lord, and thy healthe accordyng to thy promyse.

And I shall answere to them that vpbraid me, for I haue trusted in thy wordes.

And take not the worde of truche from my mouth vterlye, for I haue muche trusted in thy iudgementes.

And I wyll kepe thy lawe alwaye, world without ende.

And I haue walked at large, for I haue sought thy commaundementes.

And

THE COMMENDATIONS.

And I spake of thy testimonies in the syght of kynges, and I was not ashamed.

And I haue mused on thy commaundementes which I haue loued.

And I haue lyft vp myne handes to thy commaundementes, whiche I haue loued, and I shal be occupied in thy iustifications.

Memor esto.

R Emembre thy word to thy seruaunt, in whiche thou hast geuen me hope.

The same hath comforted me in mine affliction, for thy worde hath quickened me.

The proud men haue done wickednesse on euerie syde, but I haue not swarued from thy lawe,

I haue bene myndfull of thy iudgementes good lord, from the beginning of the world, and haue ben comforted.

I haue faynted, bycause of synners that forsake thy lawe.

Thy iustifications were my songes in the place, of my wayfaryng.

In the night season I haue thought of thy name O lord, and I haue kept thy lawe.

I had this, bycause I searched out thy iustifications.

Portio mea domine:

D Lorde, thou art my portion, I haue promysed to kepe thy lawe.

I haue besought thy maieste with al my hart, haue mercy on me according to thy worde.

THE COMMENDATIONS.

I haue considered my wayes, and I haue turned my feete into thy testimonies.

I am redy, and I am not troubled to kepe thy commaundementes.

The bondes of sinners haue bewrapt me, and I haue not forgotten thy lawe.

I rose vp in the middes of the night to geue the thankses for the iudgementes of thy iustification.

I am ptaker of al that fear the, and of them that kepe thy commaundementes.

O lord, the yearth is ful of thy mercy teache me thy iustifications.

Bonitatem fecisti.

Thou hast delt gentli with thi seruant o lord, according to thy worde.

Teache me goodnesse, learnyng and knowledge, for I haue beleued thy commaundementes.

Before I was humbled, I dyd sinne therfore I haue kept thy worde.

Thou art good, and in thy goodnes teache me thy iustifications.

The iniquitie of proud men is multiplied vpon me, but I with al my whole hart shal serche out thy commaundementes.

Their hart is congeled like milke, but I haue thought vpon thy commaundementes.

It is good for me that thou hast humbled me that I may learne thy iustifications.

The lawe of thy mouth is dearer to me, then thousandes of gold or syluer.

Manus

THE COMMENDATIONS.

Manus tue.

Thy handes haue made me, and fourmed me : geue me vnderstanding to learne thy commaundementes.

They that feare the shall se me, and be glad, bicause I haue trusted muche in thy wordes.

I know O lord, that thy iudgementes are ryght, and in thy truthe thou hast humbled me.

Let thy mercy be to comfort me, according to thy worde, vnto thy seruauant.

Let thy mercyes come to me, and I shall lyue, for thy lawe is my studye.

Let the proude whiche wrongfullye haue done wickednes vnto me, be confounded and I wil be occupied in thy commaundementes.

Let them be turned to me whiche feare the, and they that knowe thy testimonies.

Let mine hart be immaculate in thy iustifications, that I be not confounded.

Defecit in salutare.

MI colle hath longed for thy saluation, & I haue trusted much vnto thy word.

Myne eyes haue longed for thy promesse, sayng, when wilt thou comfort me ?

For I am made lyke a bottell in the smoke, I haue not forgotten thy iustifications.

Howe many be the dayes of thy seruauant, when wilt thou geue iudgement of them that persecute me ?

Wicked men haue tolde me fables, but not after thy lawe.

¶

¶

THE COMMENDATIONS.

All thy commaundementes is truth, wicked men haue persecuted me, succur me.

They had almoost made an ende of me in the yearth, but I haue not forsaken thy commaundementes.

Quicken me according to thy mercy, and I shall kepe the testimonies of thy mouth.

In eternum domine.

D Lorde, thy worde endureth in heauen euerlastingly.

Thy truthe remayneth from generation, thou hast founded the yearth, and it abideth.

By thyne ordynauce the day continueth, for all thynges obey vnto the.

Except thy lawe had bene my meditation, peradventure I had perished in my trouble.

I shall neuer forget thy iustifications, for in them thou hast quickened me.

I am thyne, saue me, for I haue sought out thy iustifications.

Synners haue awayted me to destroy me, I haue vnderstande thy testimonies.

I se that all perfection hath an end, thy commaundement is very brode.

Quomodo dilexi.

D Lord, how much haue I loued thy lawe, it is my studie all the day long.

Thou hast made me wise ouer mine enemies through thy commaundemente, for it is euer with me.

THE COMMENDATIONS.

I haue perceiued more then all that taught me, for thy testimonies were my meditation.

I haue perceiued more then auncient men, because I haue searched thy commaundementes.

I haue kepte my feete from euery euill waye, that I might kepe thy wordes.

I haue not declined from thy iudgementes, for bicause thou hast set me a lawe.

Howe swete be thy wordes vnto my taste, and to my mouth sweter then hony.

I haue taken vnderstandyng of thy commaundementes, therfore haue I hated euery way of iniquitie.

Lucerna pedibus meis.

Thy worde is a Lanterne vnto my feete, and a lyght vnto my pathes.

I haue sworne and decreed to kepe the iudgementes of thy righteousness.

O Lord I am brought lowe on euery syde, quicken me accordyng to thy worde.

The voluntary offerynges of my mouth, make them acceptable, o lord, and teache me thy iudgementes.

My soule is euer in my handes, and I haue not forgotten thy lawe.

Sinners haue set a snare for me, and I haue not erred from thy commaundementes.

I haue gotten thy testimonies by inheritaunce for euer, for because they be the ioy of myne hart.

Bowme myne hart to do thy iustifications euermore for rewarde.

THE COMMENDATIONS.

Iniquos odio habui.

I haue hated the wicked, & haue loued thy lawe.

Thou art my helper & my defender, and I haue trusted much in thy word.

O ye wicked, bowe frō me, & I shall serche the cōmaundementes of my God.

Receyue me accordyng to thy word, and I shall lyue, and confounde me not otherwise then I loke for.

Help me, & I shalbe safe, and shalbe occupied in thy iustifications euer.

Thou hast dyspysed all that goo frō thy iudgements, for theyr thoughtes were vniust.

I haue reputed all synners of the yearth for offenders, therfore I haue loued thy testimonies.

Strike my fleshe with thy feare, for I am ascerde of thy iudgements.

Feci iudicium.

I haue done iustice and righteousnes, Deliuer me not to them that falsly blame me.

Receiue thy seruaunt into goodnes let not proude men falsely blame me.

Myne eyes are wasted in loking for thy health, and the worde of thy iustice.

Do to thy seruaunt according to thy mercy, & teache me thy iustifications.

I am thy seruaunt, geue me vnderstanding, that I may knowe thy testimonies.

It is time to do, O Lorde, for they haue broken thy lawe.

Therfore

THE COMMENDATIONS.

Therefore I haue loued thy commaundementes
about gold and Topase.

And therefore I was led to all thy commaun-
dementes, I haue hated euery wicked way.

Mirabilia testimonia.

Lorde, merueilous be thy testimonies,
therfore my soule hath searched them.

The declaration of thy wordes doth
illumine, and geue vnderstandinge, to the
simple.

I opened my mouth, and dyue in my bzyeth,
for I desyred thy commaundementes.

Loke vpon me, and haue mercy vpon me ac-
cording to the iudgement of them that loue thy
name.

Direct my goings according to thy word, and
let no iniquitie reigne ouer me.

Redeme me from the false blame of men, that
I may kepe thy commaundementes.

Lighten thy face vpon thy seruaunt and teache
me thy iustifications.

Wyne eyes haue brought furth streames of wa-
ter, bicause they haue not kept thy lawe.

Iustus es tu domine.

Righteous art thou Lorde, and righteous
is thy iudgemente.

Thou hast commaunded iustice in thy
testimonies and truth moost chiefly.

My zeale hath caused me to consume bicause
mine enemies forgat thi wordes.

Thy worde is vtterlye tryed with fire, and
thy seruaunt loued it.

THE COMMENDATIONS.

I am yong and set at nought, yet haue I not forgotten thy commaundementes.

Thy iustice is iustice euerlastyng, and thy lawe is truthe.

Trouble and heuynesse haue entangled me, thy commaundementes are my study.

Thy testimonies be equitie euerlastyngly, geue me vnderstanding, and I shall lyue.

Clamavi in toto corde meo.

I haue called with my whole harte, heare me Lord, for I shal searche thy iustificacions.

I haue cryed vnto the, saue me that I may obserue thy comaundementes.

I haue pzeuented in tyme, and haue cryed, for I haue greatelye trusted in thy wordes.

Myne eyes haue pzeuented the dawnyng of the dai, for to study thy wordes.

Lord heare my voyce accordyng to thy mercy, and quicken me accordyng to thy iudgement.

They that persecute me haue drawen nigh to wickednesse.

And from thy lawe they are gone farre wyde.

Lord thou art nere at hand, and all thy wayes are very truthe.

At the beginning I had knowledge of thy testimonies, for thou hast established them for ever.

Vide humilitatem meam.

Behold my trouble and deliuer me, because I haue not forgotten thy lawe.

Judge my cause and redeme me, quicken me, accordyng to thy word.

Healsh

THE COMMENDATIONS.

Health is farre frō sinners, for they haue not
serched out thy iustifications.

Thy mercy Lorde is muche, according to thy
righteousnes quicken me.

Many there be whiche persecute me, and trou-
ble me, I haue not swarued from thy testimonies.

I sawe the offenders, and I was astonied, bi-
cause they kept not thy wordes.

Behold Lord, for I haue loued thy commaun-
dementes, quicken me in thy mercy.

The beginning of thy word is veritie, all thy
iudgementes are iustice euerlastingly.

Principes persecuti sunt.

THE princes haue persecuted me without
cause, and my harte hath bene adrad of thy
wordes.

I shall be glad of thy wordes, as he that hath
found many spoyles.

I haue hated iniquitie, and haue abhorred it,
but thy lawe I haue loued.

Seven times in the day haue I praised the, bi-
cause of thy righteous iudgementes.

Great peace is to them that loue thy lawe, and
they are not offended.

I looked for thy saluation, O Lorde, and loued
thy commaundementes.

My soule hath kept thy testimonies, and hath
loued them greatly.

I haue kept thy commaundementes and thy
testimonies, for all my wayes are in thy syght.

Appro-

THE COMMENDATIONS.

Appropinquet deprecatio.

D Lorde, let my prayer appoche nere in thy syght, geue me vnderstanding according to thy word.

O Lord, let my prayer entre into thy syghte, deliuer me accordyng to thy word.

My lyppes shall powre furth thy praise when thou hast taught me thy iustifications.

My tong shall shew furth thy word, for al thy commaundementes are equitie.

Let thy hand be readye to helpe me, for bicause I haue chosen thy commaundementes.

O Lorde I haue desired thy helth, and thy lawe is my study.

My soule shal liue and praise the, and thy iudgements shall helpe me.

I haue wandered like a shepe which was lost, **O** lord, seke out thy seruauant, for I haue not forgotten thy commaundementes.

Deus deus meus. Psal. xxi.

The Psalmes of the Passion.

¶ The discription of the passion of our sauour Christ, and of his auauancement and kyngdome.



GOD MY GOD loke towarde me, why hast thou forsaken me, farre fro my health be the wordes of my complaint.

My God I cry and cal to the
the

THE PSALMES

the by day, but thou hearest me not, and lyke wise
by night and cease not.

But thou dwellest in the holy place, O the
worship of Israel, our fathers trusted in the: they
trusted, and thou dydest deliuer them.

They cryed to the, and they were made safe,
they trusted in the, and they were not confounded.

I truste am but a worme, and no man, the
rebuke of men, and an outcast of all the people.

As they that se me, laugh me to scorne, they
spake with theyr lippes, and nodded theyr heades.

Saying, he trusted in the Lord, now let him
deliuer him, let hym saue him for he loueth hym.

For thou art he that tokest me out of my mo-
thers wombe, and wast my hope from my mothers
brestes, to the I was cast out from my Natinitie.

Thou art my God, from my mothers wombe.
depart not from me.

For tribulation is nere at hand, and there is
none to helpe me.

Many calues haue compassed me, and fat
bulles haue beset me about.

They haue set theyr mouthes wyde open vpon
me lyke a Lyon ramping and roying.

I am poured furth lyke water, and all my
bones be disperfed asunder.

My hart is made like melting waxe in the
myddes of my belly.

My strength is dried vp lyke a sheerd my toungue
cleaueth fast to my iawes, and thou hast broughtre
me into the dust of death.

OF THE PASSION.

For many dogges compassed me about, the counsel of the wicked haue beset me.

They pearled my handes and my feet, they haue nombred al my bones.

Thei stode staring and loking vpon me, they diuided my garmentes among them, and vpon my cote thei cast lottes.

But thou O Lorde prolong not thy helpe from me, loke to my defence.

Deliuere my soule from the sword, and myne onely soule from the power of the dogge.

Save me from the mouth of the Lion, and myne humilitie from the hornes of Unicornes.

I shall shew thi name to my brethren and I shall prayse the in the myddes of the congregation.

Ye that feare the lorde, prayse ye hym all the hole sede of Iacob glozifie him.

Let all the seede of Israell feare him for he despised not, nor disdayned not the prayer of the poore.

Nor he turned not his face away fro me, and when I cryed vnto hym he hearde me.

The shall I prayse in the great congregation, I wil persourme my vowes in the syght of them that feare hym.

Poore men shal eate, and shalbe satisfied, and thei shal prayse the lord that seke after him, their heartes shall liue worlde without ende.

All the coastes of the yearth shal remembre thein selves, and shalbe conuerted to the Lorde.

And all nations of people shall do worship in his sight.

THE PSALMES.

For the kingdom is the lordes, and he shall rule the people.

All such as be fatte vpon the yearth haue eaten and worshipped, al that shal descend into the yearth shal fal doune in his sight.

And my solle shall lyue to hym, and my sede shall serue hym.

The generation to come shalbe shewed to the Lord, and the heauens shall shewe hys iustice to the people that shalbe bozne, which the lord hath made.

Saluum me fac deus. Psal. lxi.

¶ The complaynt of Christ and his churche of theyr great aduersities. A feruent prayer for deliuerance. The aduersaries of God be cursed. An hartie thankes geuyng for helpe obteyned.



Save me O God, for the waters are entred vnto my solle.

I sticke fast in the depe myre where no ground is.

I am come into the deepe of the sea, and tempest hath ouerwhelmed me.

I haue trauasled cryng, my throte is made hoarse, my syghte hath fayled while I trusted in my God.

They that hate me without cause are mo then the heares of my head.

They that are myne enemyes, and haue persecuted me giltles, are mightie, I pased then the thynges that I neuer toke.

OF THE PASSION.

God, thou knowest my simpleness, and my fautes are not hyd from the.

Let not them that trust in the, o lord god of hostes, be ashamed for my cause.

Let not those that seeke the bee confounded through me, O Lord God of Israel.

For I haue suffered reprove for thy sake, shame hath covered my face.

I am become a straunger vnto my bzethren, and an aliaunt vnto my mothers children.

For the zeale of thine house hath eaten me, and the rebukes of theim that rebuked the, are fallen vpon me, I chastened my selfe with fasting, and that was turned to my reprove.

I put on an heere cote also, and they iested vpon me.

Thei that sat in the gate spake against me, and they that drancke wyne made songes vpon me.

But lorde, I make my prayer vnto the in the tyme of thy good wyll, o God.

Hear me in the multitude of thi mercyes, in the truth of thy salvation.

Take me out of the myre, that I stick not, deliuer me from theim that hate me, and out of the depe waters.

Let not the tempest of water droune me, nether the depe swallow me bp, and let not the pit shut her mouth vpon me.

Heare me O Lorde, for thy mercy is kynde, loke vpon me accordyng vnto the multitude of thy mercies.

And

THE PSALMES.

And turne not thy face from thi seruauant, for
I am in trouble, here me speedely.

Take hede to my soule and saue it, deliuer me
because of myne enemyes.

Thou knowest my reprove, my shame and my
dishonour.

All they that trouble me are in thy sight, my
heart hath looked for rebuke and wretchednes.

I looked for some to be heauy with me, and
there was none to comfort me, and I found none.

Thei gaue me gal to eate, and when I was
thirsty, thei gaue me bitter drinke.

Let their table be made a snare to them and a
rewarde, and an occasion of falling.

Let their eyes be blinded that thei se not, and
euer bow doune their backes.

Poure oute thine indignation vpon them, and
let thi wrathfull displeasure take holde of them.

Let their habitation bee voyde, and no man to
dwell in their tentes.

For they haue persecuted hym who thou haste
smitten, and they haue encreased the payne of
my woundes.

Lay vpon them wickednesse vpon wickednes,
and let them not entre into thy righteousness.

Let them be topped out of the booke of the ly-
uyng, and let them not be written with the iust.

I am poze and sorrowful, thy health O God,
hath taken me vp.

I wyll prayse the name of God with a song,
and magnify him with praise.

And

OF THE PASSION.

And it shall please God, better then a yong Bullocke that beareth hornes and hounes.

Let the pooze consider and be glad, seke after god, and your soule shall liue.

For the Lorde hath heard the pooze and hath not dispised his prisoners.

Heauen and yearth prayse hym, the sea and all that creepeth in them.

For God shall saue Sion, and the cities of Iuda shall be builded, and they shall dwel there, and thei shall inherit it.

The posterite also of his seruantes shall possesse it, and thei that loue hys name shall dwell therein.

Deus deus salutis. psal. lxxxvii.

I A greuous complaint of the godly person extremely handled with diseases and persecutions, and that without any comfort.



Lord God of my health, I haue cried daye and nighte before the.

Let my prayer entre into thi presence, bowe thine eare vnto my praier.

For my soule is full of aduersities, and my lyfe draweth nighe vnto hell.

I am counted as one of them that go doune into the pit, and I am as a man without helpe, free among the dead.

Lyke vnto them that be wounded and lye in the graue, whom thou remembrest no more, and are put away from thy hande.

Thei

THE PSALMES.

Thei haue layed me in the lower pit in darke places and in the shaddowe of death.

Thine indignation is fast vpon me, and thou hast layed vpon me all thy waues.

Thou hast put away myne aquayntaunce farre from me, thei take me as abhominable.

I am betrayed, I cannot get furth: my sight wared bynne for lacke.

Lord, I called vpon the the whole daye, vnto the haue I stretched oute myne handes.

Wilt thou shew wonders to the dead or shall the phisicians raise men again to prayse the?

Shal anye man shewe thy mercy in the graue and thi trueth in destruction?

Shall thy wonderous workes bee knowne in the darke, and thy righteousnes in the land of forgetfulness?

And I haue to the cried O lord, and early shal my praier come before the.

Lord doest thou reiecte my colle, and turnest thou thy face from me?

I am poore and in trauailes euen fro my youth, and when I was exalted I was casten doune and troubled.

Thi wrath hath passed ouer me, and thy terrors haue troubled me sore.

Thei came rounde about me all daye lyke water, and compassed me together,

My louer and frend hast thou put alwaye farre from me, and myne aquayntaunce for my wretchednes.

Quare

OF THE PASSION.

Quare fremuerunt gentes psal. ii.

The rage of the people agaynst Christ. Christ is ordeyned a kyng of hys father. Rulers be exhorted to godly knowledge.

WH hath the heathen raged? & why hath the people imagined vayne thynges?

The kynges of the yearth stode vp, and the rulers came together agaynst the Lorde, and agaynst hys Christ.

Let vs breake their bondes asunder and let vs cast away theiſe yocke from vs.

He that dwelleth in heauen shal laugh them to scoorne, and the lord shal haue them in derision.

Then he will speake vnto them in his wyath, and bere them in his sore displeasure.

I truly am made kyng of hym, ouer Sion his holy hill, preaching his precept.

The Lorde sayd to me, thou art my sonne, this daye haue I begotten the.

Aske of me, and I shal geue the, the Gentyles for thine inheritaunce, and the vtter part of the yerth for thy possession.

Thou shalt rule them with an yron rod, and breake them in peces lyke a potters vessell.

And nowe ye kynges vnderstand, be learned ye that iudge the yerth.

Serue the lorde in feare, and reioyce to him with reuerence.

Get

THE PSALMES

Get discipline, that the lord be not angry, and
ye perish from the right way.

When his angre shalbe kyndled for a short
whyle, blessed are all thei that trust in hym.

Eripe de inimicis. psal. lviii.

The prayer of Christ, for hym selfe and
for his brethren, agaynst his
persecutors.



Deliver me from myne ene-
mies O my God, deliver me
from them that ryle agaynst
me.

Deliver me from the wor-
kers of wickednes, saue me
from the bludsheders

For loo, they haue caught
my soule, stout men haue assaulted me.

Ther is no iniquitie nor faute in me O lord,
without iniquitie haue I runne and directed my
way.

Arise to succour me and loke, and thou lord
God of myght, God of Israel.

Stirre to visit all the Gentiles, haue mercy
of none that worke iniquitie.

Thei shall be conuerted at even, and shalbe as
hungry as dogges, and shal compassie aboute the
cite.

Lo, thei wil speke with their mouth and a
swerde is in their lippes, for who hath heard?

And thou lord shalte haue them in dision, and
thou shalt bring al Gentiles to nought.

OF THE PASSION.

My strength I wil ascribe to the, for thou art
God my defendour, my God his mercy will pre-
uent me.

God sheweth me how I shuld deale with mine
enemies, kyl theim not lest my people myght
forget.

Scatter them abrode by thy myghte and put
them doune O lord my protectour.

For the sinne of their mouth, and for the
wordes of their lyppes, let theim be taken in
theyr pride.

For their blasphemy and lyng, they shalbe
notified to be destroyed.

In the wrath of destruction, and they shal not
remayne, and thei shal know that God hathe
rule ouer Jacob and ouer all the coastes of the
worlde.

Thei shalbe conuerted at euen, and shalbe as
hungry as dogges, and shall compasse aboute the
citie.

Thei scatter abrode for meate, if thei haue not
ynough, thei will murmur.

As for me, I will sing of thy power and praise
thy mercy betime in the mornynge.

For thou hast bene my defendoure, and refuge,
in the daye of my trouble.

Unto the, O my helper, will I syng, for thou
O God, arte my defendoure, my God, my mercy.

The

The Passion of our sauour Iesu Christ,
written by saint Iohn.

Iesus went furth with his disciples ouer the broke Cedron, where was a garden, into the which he entred with his disciples. Judas also (whiche betrayed hym) knew the place, for Iesus often times resorted thither with his disciples: Judas than after that he had receiued a band of men and ministers of the high priestes and Pharysies, came thither with lanternes and creshettes and wepons. Than Iesus knowing al thinges that should come on hym, went furth and sayd vnto them: whom seke ye? Thei answered him, Iesus of Nazareth, Iesus saied vnto them, I am he. Judas also which betrayed him stod with them. But assone as he had saied vnto them, I am he, thei wente backwardes and fell to the grounde. And he asked theim agayn, whom seke ye? Thei said, Iesus of Nazareth: Iesus answered, I said vnto you, I am he, if then ye seke me, let these go their way, that the sayng mighte be fulfilled which he spake: of them which thou gauest me, haue I not lost one. Simon Peter had a swerde and drew it, and smote the high priestes seruaunt and cut of of his right eare: The seruauntes name was Malcus. Than layed Iesus vnto Peter, put vp thy swerde into the sheath, wyle thou not that I shal drinke of the cup which my father

THE PASSION.

father hath geuen me? Then the compaigne and the captaine and the ministers of the Iewes toke Iesus and bound him and led him awaye to Anna first, for he was father in lawe vnto Caiphas whiche was the highe priest the same yere, Caiphas was he that gaue counsell to the Iewes, that it was expedient that one man shuld die for the people. And Symon Peter folowed Iesus and another disciple, the disciple was knowne of the high priest, and went in with Iesus into the palleyes of the high priest, but Peter stode at the doore without. Then went out the other disciple which was knowne vnto the high priest and spake to the damosell that kept the doore, and broughte in Peter. Then said the damosell that kept the doore vnto Peter, arte not thou one of this mans disciples to? He denied it, and said, I am not: The seruantes and the ministers stode there, and had made a fier of coles for it was cold, and thei warmed them selves. Peter also stode among them and warmed hym selfe: Then the high priest asked Iesus of his disciples and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagoge and in the temple, whether all the Iewes resort, and in secret haue I said nothing: why askest thou me? Aske them which heard me what I said vnto them. Beholde, thei can tel what I sayd. whan he had thus spoken, one of the ministers which stode by, smot Iesus on the face, sayng answerest thou the high priest so? Iesus answered him

THE PASSION.

him if I haue euil spoken, bear witnes of euil if I haue wel spoken, whi smitest thou me? And Annas sent hym bound unto Caiphas the highe priest. Symon Peter stode and warmed him selfe. And thei said vnto him, art not thou one of his disciples to? He denied it, and said I am not. One of the seruantes of the high priest, his cosin, whose ear Peter smote of, said vnto him, Did not I se the in the garden with him? Peter denied it agayn, and immediately the cocke crew. Than led thei Iesus from Caiphas into the hal of iudgement, it was in the mornynge, and thei theim selues went not into the iudgement hal, lest thei shoulde bee defiled, but that they might eate the Paschall lambe. Pilat then went out vnto them and sayd: what accusation bring you against this man. Thei answered and said vnto him, if he were not an euil doer, we wold not haue deliuered hym vnto the. Than said Pilat vnto them. Take ye him, and iudge him after your owne law. Than the Iewes sayed vnto him. It is not laulful for vs to put any man to death that the words of Iesus might be fulfilled, which he speak, signifiing what death he should dye. Than Pilat entred into the iudgement hall agayne, and called Iesus, and sayd vnto hym arte thou the kyng of Iewes? Iesus answered, sayst thou that of thy selfe, or did other tel the of me? Pilat answered: Am I a Iewe? Thine owne nation and high priestes haue deliuered the vnto me, what hast thou done? Iesus an-

THE PASSION.

answered: my kingdome is not of this world, if my kingdom wer of this world, then wold my ministers surely fight, that I shoulde not be deliuered to the Jewes, but nowe is my kyngdome not from hence. Pylat sayd vnto hym, Art thou a king than? Iesus answered, Thou saiest that I am a king for this cause was I borne, and for thys cause came I into the worlde, that I should beare witnes vnto the truthe. And all that are of the truth, here my voice. Pylat sayed vnto hym what is truth? And when he had sayd that, he went out againe vnto the Jewes, and sayd vnto them, I fynd in him no cause at al, ye haue a custome that I should deliuer you one lose at Easter. Will ye that I loose vnto you the kyng of the Jewes? Chan cried thei al agayn sayng, not him but Barabas: that Barabas was a robber. Chan Pylat toke Iesus and scourged him. And the souldiers wound a crowne of thornes and put it on hys heade, and did on him a purple garment, and sayd: Haile king of the Jewes, and they smote him on the face. Pylat went furth agayn, and sayd vnto them. Behold I bying him furth again to you, that ye maye know that I finde no faulte in hym. Chan came Iesus furth, wearyng a crowne of thorne, and a roobe of purple: And Pylat sayd vnto them, behold the man whan the high priestes and ministers sawe him, thei cried sayng, Crucifie hym, crucifie him. Pylat sayd vnto them Take ye hym and crucifie hym, for I fynde no cause in him.

THE PASSION.

him. The Jewes answered him, we haue a law, and bi the law he ought to dye, because he made him selfe the sonne of God. When Pilat hard that sayng, he was the more afraied, and went agayn into the iudgement hal, and said vnto Iesus, whence art thou? But Iesus gaue hym no answer. Than said Pilat vnto him. Spekest thou not vnto me? knowest thou not that I haue power to crucifie the and haue power to deliuer the? Iesus answered: Thou couldest haue no power at al against me, except it wer geuen the from aboue. Therfor, he that deliuered me vnto the hath the more sinne. And from thence furth soughte Pilat meanes to deliuer him, but the Jewes cryed, sayng, if thou let him go, thou art not Ceasers frend, for whosoener maketh him selfe a kyng, is against Ceaser. When Pilat hard that sayng, he broughte Iesus furth and sate doune to geue sentence, in a place called the Pauement, but in the Hebzue Sabbatha. It was Pasch euen, about the sixt hour. And he saied vnto the Jewes. Behold your kyng: but thei cried away with him, awaye with him. Pilat said vnto them. Shal I crucifie your king? The high priestes answered, we haue no king but Ceaser. Than deliuered he him vnto them to be crucified. And thei toke Iesus and led him away, and he bare his crosse, and went furthe into a place called the place of Dead mens sculles (whiche is named in Hebzue Golgatha) wher thei crucified hym. And with him, ii. other,
on

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on ether side one, and Iesus in the middes. Pylat wrote a title, and put it on the crosse. The wyrtynge was Iesus of Nazareth kyng of the Jewes. Thys title red manye of the Jewes, for the place wher Iesus was crucified, was nigh to the citie. And it was wrytten in Hebrue, Greke, and Latine. Then sayd the highe priestes of the Jewes too Pilate, write not kyng of Jewes, but that he said, I am king of the Jewes. Pylat answered: What I haue wrytten that I haue wrytten. Then the souldiers when thei had crucified Iesus, toke hys garmentes and made foure partes, to euery souldier apart, and also hys coate. The coate was without seme. wrought vpon throughout. And thei sayd one to another, let vs not deuide it, but let vs cast lottes, who shal haue it. That the scripture myght be fulfilled, which saith: They parted my raiment among them, and on my coat they cast lottes. And the souldiers did this in dede. There stode by the crosse of Iesus, hys mother and hys mothers sister, Mari the wife of Cleophas, and Mari Magdalene. When Iesus saw his mother and the disciple standing whom he loued, he sayd vnto his mother. Woman, beholde thy sonne, Than sayde he to the dysciple: beholde thy mother, and from that hour the dysciple tooke her for hys owne.

After that when Iesus perceiued all thinges were perfourmed: that the scripture might be fulfilled: he sayde, I thirst. There stode a vessel

hessel full of vineger by, Chan they filled a sponge
with vineger, and wound it about with ylope
and put it to hys mouth. Aflone as Iesus had
receiued of the vineger, he said, it is finished,
and bowed his heade and gaue up the gost. The
Jewes then because it was the Saboth euen,
that the bodies should not remayne vpon the
crosse on the Saboth day (for that Saboth daye
was an hyghe day) besought Pilat that they
legges might be broken, and that thei might be
taken doune. Chan came the souldiers and
broke the legges of the fyrst, and of the other
which was crucified with Iesus. But whan thei
came to Iesus, and saw that he was dead al
redye, they brake not his legges: but one of
the souldiers with a speare, thrust him into the
syde, and furthwith, came there out blud and
water, and he that saw it bare record, and
his record is true, & he knoweth that he saileth
truth, that ye might beleue also: for these
thinges wer done that the scripture should be
fulfyllen, ye shal not break a bone of him,
And agayne another scripture saith: Thei shal
se hym whom thei have perled. After that
Joseph of Arimathia (which was a disciple of
Iesus: but secretlye for feare of the Jewes)
besoughte Pilat that he might take doune the
body of Iesus. And Pilat gaue him licence And
ther came also Nicodemus which at the begin-
nyng came too Iesus by night, and brought of
myrre, and Aloes mingled together about an
hundred pound weyght. Chan tooke they the

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body of Iesu and wound it in linnen clothes
wyth the odours as the maner of the Iewes is
to burye. And in the place wher Iesus was
crucified, was a garden, and in the garden a
new sepulchre, wherin was neuer man laid.
There layd thei Iesus because of the Iewes
Saboth euen, for the sepulchre was nigh at hand.

Prayers of the Pas- sion of our sauiour Chryst.

Blessed be the father, and the sonne, and the holy
gost.

Let vs praise him and exalt hym, worlde without
ende.



Almightie God, our heauenly
father, thy mercy and good-
nes is infinit and wythout
measure. It is thy mercye,
and no goodnes that was in
vs whiche moued the to sende
into the worlde thyne onely
begotten eternal sonne to take our nature vpon
him and therinto worke the misterie of our redem-
ption and saluation, accordyng as thou haddest
appoynted, and haddest spoken before by the
mouthes of al thy prophetes, whych were from
the begynnynge. Also it was thy blessed wil thy
mercy and goodnes towardes vs that thy heauen-
ly sonne did suffre persecutyon, trouble and ad-
uersitie, betrayed of hys owne frend and discypple

Judas.

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Judas, was traitrouſly taken and carried away to be faſly accuſed and unjuſtly condemned, to be cruelly bet and ſcourged. And ſynally, wyth moſt ſcoꝛnful rebukes, to be put to moſt painful and ſhameful death that could be deuised. Al this O heauenly father was done through thi mercy and blessed wil foꝛ our ſakes, not only to answer and ſatysfy thi iuſt wrath and angre, which we had deſerued bothe foꝛ the offences of our fiſt parentes, and yet dayly doo deſerue by tranſgreſſyng thy holye commaundementes, but alſo to reſtoꝛe vs agayn vnto thy grace and ſauoure, to indue vs with thy heauenly giſtes, that we myght ſerue the in holynes and righteouſnes al the dayes of our Life. And ſynally to make vs by the fre benefite of thy derely beloved ſonnes paſſyon, and the pyce of his moſt precyous blud partners wyth hym of his inſynite and vnſpeakeable gloꝛy and bliſſe in heauen wherfoꝛe, O heauenly father we beſeche the powꝛe vpon vs thyne holy ſpizit and make vs in our heartes clearly to ſe and moſt ſtedfaſtly to beleue this thine infinitie gracious goodnes ſhewed and geuen vnto vs by thine owne ſonne our ſauour Jeſus Chriſt, and with this beſeſe, make vs to put al our confidence and hope of ſaluation in him, whom thou haſt apoynted to be our only redemer and ſauour. Make vs alway to rendꝛe vnto the moſt humble and hartie thanckes foꝛ thine incomprehenſible mercy and goodnes towarde vs. Finally, make vs to profeſſe the death of thy dearly beloved ſonne in renounſyng and

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forſakyng al ſynne, that we may playnly appere
to ryle with him in newnes of lyfe, in righteouſ-
nes, innocency, and all true holines, and after
this lyfe to reigne with him in euerlaſtyng glory.
Here vs our heauenlye father, for our Lorde Je-
ſus Chriſtes ſake. Amen.

ii. **A**Lmighty God our heauenly father we
beſech thi gracious goodnes, that like-
wyle as thi only begotten and derely
beloued ſonne oure ſauour Jeſus Chriſt accor-
ding to his bleſſed wil, ſuffered willyngly death
and bitter paſſion for our redemption and ſalua-
tion, hauing therof forſight and certain know-
ledge: So in lyke maner whenſoeuer it ſhalbe
thy pleaſure to ley like croſſe and affliction vpon
our backs, that we maye alſo wyllingly and
patiently heare it, to the true trial of our fayth
agaynſt the latter daye, and to thy euerlaſtyng
glory. Hear vs our heauenly father for our
Lorde Jeſus Chriſtes ſake. Amen.

iii. **O**UR ſauoure and redemer Jeſu Chriſt,
which in thy laſt ſupper with thine
Apoſtles diddeſt conſecrate thy bleſſed
bodye and blud vnder the fourme of bread and
wyne: Graunt vs we beſech the euer ſtedfaſtly
to beleue and kyndly to acknowledge thy infinite
and almyghtie power, thy incomprehenſible loue
toward vs, and that we may alwaye worthely
receiue the ſame bleſſed ſacrament accorpyng to
thy holy ordinaunce: that thereby we may ob-
tayne increaſe of all godlynes in vnitie of ſpirit,
with the our hed, and by the and thy ſpirit with
al

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al the company of them that be truly thine.
Which be thy spiritual and mystical body and our
spiritual and christen brethren heare vs our saui-
our Christ for thi name sake.

iiii. **A**lmyghtie God our heauenly father which
suffereddest Peter the Apostle, presu-
myng of his owne power myserably to
fall, not onely in the deniall of his master Christ
for fear of an handmayde, but also in forswering,
and cursyng of hym selfe, if euer he knewe him:
Graunt vs we beseeche the mercifull father, that
we neyther presume of our owne might and pow-
er, but being in our owne hertes humbly and
lowlye, knowledgyng our owne infirmittie, frail-
tie and wekenes, may euer in al our assayes,
receiue at thy myghtye hand, strength and com-
fort to the acceptable perfourmaunce of thi holy
and blessed wil. Hear vs our heuenly father,
for our lord Iesus Chrystes sake. Amen.

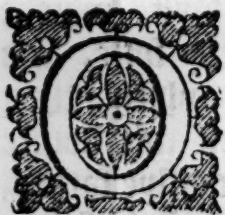
v. **O**UR blessed sauiour Iesu Christ, whiche
in that great heuines of thy solle, and
intollerable anguysh, which thou
sustainedst before thi passion, diddest fall doune
vpon thy face in prayer vnto thy heauenly father,
geue vs grace and the ayde of thy holy spirit,
that we likewise in al heuines of mynd and trou-
bles of this world runne euermore by most hum-
ble and instant praier vnto the ayde and comfort
of our heuenly father. Here vs our sauior Christ,
for thi name sake. Amen.

vi. Almightye

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bi. **A**lmightie God eternal father we do remembre, that in the condemnation of thyne owne derely beloued sonne, that most innocent lambe our sauyour Iesus Chryst, the iudge dyd sit, witnesses wer brought, Chryst was presented and condemned, and al truth there was troden vnder fote, al vnrighteousnes did reigne, and innocency was condemned. O most gracious lord and father, graunt vnto our heades and rulers, that they may euer in all theyr iudgementes iudge accordyng to true iustyce and equirie without corruption, partialitie and wiked dissimulation, to the oppression of wickednes, and too the mayntenaunce of thi euerlasting truth, iustice, honoz, and glory. Heare vs our heauenly father, for our lord Iesus Chrystes sake. Amen.

¶ A prayer in the mornynge.



Olorde God almyghtye, to whom and befoze whom al thynges are manifest and playne, which sufferest not a Sparowe too light on the ground without thy prouidence and which in tymes past by thy holy spirit dydest guyde our forfathers, Abraham, Isaac and Iacob in thy pathes and wayes, and agaynst the going of young Coby in to a straunge countrei, diddest prouide thy holpe angell and messenger to be his guide: Graunt me this day most wretched sinner (whom by thy word thou doest encourage

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corage to call vpon the in al tymes of nedes and necessities) that I may haue thi holy spirit to direct my pathes and waies this daye, that I may walke accordyng vnto thi godly wyll and pleasure, profyt of my neyghboure and glozpe of thy name, whiche lyuest and reigneest world without ende. Amen.

¶ A praier at your vprisyng.



Orde Iesu Chryst, whiche art the very bright sonne of the world, euer risyng, neuer falling, which with thy hollosome looke engendrest, preseruest, nourishest, and makest ioyful ail thinges that are in heauen and yerth. Shine fauourably I besech the vnto my spirit, that the nighte of sinnes and mistes of errours driuen away by thy inward light, I may walke all my life without stumbling and offence, comly as in the day time, being pure from the workes of darknes. Graunt this o lord, whiche liuest and reigneest with the father and the holy gost for euermore. Amen.

A praier before ye go to bed.



Orde, whiche art onely God true, gracious and merciful, which commaundest them that loue thy name to cast feare and care from them, and to cast it on the, promysing most mercifully thy selfe to be their protectour from their enemies, their refuge in danger, their gouerner in the daye, their light in darknes, and their watcheman on the night also
neuer

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neuer to slepe, but to watch continuallye for the preserving of thi faithful: I beseeche the of thy bounteful goodnes (O lord) to forgeue me wherein I haue offended the this day, and to receiue me vnder thy protection this night, that I may rest in quietnes both of bodye and soule. Graunt mine eies slepe, but let mine hert watch perpetually vnto the, that the weakenes of the fleshe cause me not to offend the lord. Let me at al times fele thy goodnes towarde me, that I be at al times stirred to praise the, late and early, and at midde day thi praise be in my mouth, and at mydde nighte Lord instruct me in thy iudgements that all the course of my life being led in holines and puritie I maye be induct at last into the euerlasting rest, which thou hast promised by thy mercy to them that obey thy word (O lord) to whom be honour, praise and glory for euer. Amen.

¶ A prayer for to trust in God.

THE beginning of the fall of man was trust in him selfe. The beginning of the restoring of man was distrust in him selfe and trust in God. O most gracious and most wise guide our sauour Christ, which doest leade them the right way to immortal blessednes, which truly and vnfainedlie trusting in the, commit them selfe to the. Graunt vs, that like as we be blinde and feble in deede, so we maye take and repute our selves, that we presume not of oure selves,

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to se our selves, but so far to se, that alway we maye haue the before oure eyes to folowe the, beyng our guid to be redy at thi cal most obediently, and to commyt our selues wholly vnto the, that thou which only knowest the way, mayst lede vs the same way vnto our heauenly desyres. To the with the father and the holye gost be glory for euer. Amen.

A prayer for patience in trouble. Psal. lx.

HOW hast thou O lord, humbled and plucked me doune? I dare now vnneth make my praiers vnto the, for thou art angry with me, but not without my deseruyng. Certaynly I haue synned Lord, I confesse it, I wyl not denie it. But oh my God, pardon my trespasses, release my dettes, rendre nowe thy grace agayne vnto me, stop my woundes, for I am all to plagued and beaten, yet lord, this notwithstanding I abyde patiently, and geue myne attendaunce on the, continually waytyng for relese at thy hande, and that not without skyl, for I haue receiued a token of thy fauour and grace towarde me, I meane thy worde of promise concernyng Christ, who for me was offered on the crosse for a raunsome, a sacrifice, and pryce for my sinnes. Wherefore accordyng to that thy promise defend me Lord by thi right hand, and geue a gracious eare to my requestes, be thou my stay in perilles, for al mans steies are but vayne, Beate doune there-

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therefore myne enemyes thyne owne selfe with
thy power, whyche art myne onely ayder and
protectour O Lorde God almightie. Amen.

A prayer for concord of Chyistes Church.

Psal. lxxviii.

ARyse Lord, let thine enemyes be scatered,
thy haters put too flight, the righteous and
Chyistes disciples make pleasaunt and me-
ry, let them sing prayles and pleasaunt songes vn-
to the, let them blowe abroad thi magnificence,
let them most highly auauance thy maiestie, let
thy glorie growe, let the kingdome of Chyist
from heauen among the chosen be enlarged: be
thou the father of the fatherlesse, the iudge of the
wydowes, and the protector of them, namely
whom the Worlde forsaketh, whose consciences
be troubled whom the Worlde pursueth for Chyistes
sake, which be nedy and wrapped full of misery.
In thy house o lord, let vs dwel in peace and
concord, geue vs al one hart, one minde, one
true interpretation vpon thy worde. Plucke of
the bandes aswell from the consciences as from
the bodies of the miserable captiues and of them
also whiche as yet bee hedged in within the listes
of death and vnadvisedly stryue against grace.
Howe dye (Lorde) is the flocke of thine heri-
tage? I praye the poure doune largely the sho-
wers of thy graces, let a more plenteous fruit-
fulnes chaunce, let thi people be strengthned
with thy spirit. Graunt vs lord thy word abound-
dant

dantlye, so that there may be many preachers of thy gospel which may within them selues holily conspyre and agre. Let thy churche the spouse of Christ deale large spoiles of the conquered Satan. All that beleue in the, by Christ (O Lorde God of helth) mought lift the up with praises, mought renoume the and extolle the. We be entred into the voyage of saluation. Conduct vs luckely vnto the port, that being deliuered by the from the very death we may escape and come to the very life. Finish the thing thou hast begonne in vs, make vs encrease from faith to faith, leaue vs not to our owne wil and choise, for it is slippery and redy to fal. To the thunderboltes of thi word put violence, that we may geue the glory to the alonely. Geue to thy people courage and powre to withstand synne, and to obey thy worde in all thynges, O Lorde God most gloryous and excellent ouer all. Amen.

A prayer agaynst the enemyes of Christes trouth.

Psal. cxxxix.

Deliuer me O lord, from the vngodly and styffe necked personnes, for thou seest how in theyr hertes thei imagyn mischefe, and haue great pleasure to pick quarrelles, their tonges be more sharpe than anye adders sting. And vnder their lippes lurketh poison of adders, but O merciful lord let me not fall into their handes, that thei handle me not after their owne lustes. Thou onely art my God, thou must heare my piteous

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piteous playnt, Lord that rulest all together, thou arte the strength and power of my defence, be thou as a salet on my hed whensoever the vngodly shal assault me, neither suffre thou not the wicked thus to prosper in theyr matters. Suffer not their croked and malicious stomaches to increase, and spyttfully reuple the. Loke vpon thi poore wretches cause, and rid me out of these dayly greuaunces, then shall I with a right vp hert and a pleasaunt countenaunce extoll and magnifie thy holy name. Amen.

¶ A prayer to kepe the tong, and to eschue the infection of the worlde. Psal. cxl.

THU the I cry O lord, here me speedely, let my praier be as a sweet tast and sauour in thy presence, and the lifyng vp of myne handes as an euening sacrifice. Lord set a watch about my mouth, kepe my lippes and my tong also, that they speake nothing a misse (as do the vngodly) but that they tal-purely and harte-lye vpon the, and reporte thy worthy prayles. Bowe not myne hearte to lust after euil, nor to folowe the fassyon of the wycked and abhominable sinners, least I happen to cloke my wickednes with othez sinnes as hypocrites do. Let me not lyue as they wold haue me doo, but rather as it shal best please the, let me not aproue nether their counsayles, nor their dedes, though thei cast neuer so godly a shew and sayre face to the Worlde. Let me not herken to the tisinges and swete baytes of the vngodly, which counsel me
to

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to filthy and vncleane thinges: but rather let me geue good ear to the righteous and godly man, though he sharply correct and chide me. Let me alway haue a redy eye toward the only, in the to trust, and to apply my self vnto the Cast not away my soule, nether suffre it not to perishe. Kepe me that I be not tangled with the snares of the vngodly, and from the priuy trappes of malicious persons saue me. Defende me Lord through thy grace, for in all our owne deuises and workes, can no thing be found sure for vs to trust vpon.

The prayer of any captyue, accordyng to the fourme of Dauid when he was hid in the caue.

Psal. cxlii.



With my voyce I cryed to the, afore the I open my lamentations, in thi bosome I disclose the secret worde of mine hert, my dolours and griefes I shewe vnto the, myne heartte is almost lyke to brast, so great is my dyscomforture. Thou knowest al my fassions, O Lord, and thou seest wel ynough howe the vngodly haue layed their snares for me. Loo, I cast myne eye on thisside and thatside, as wel on my frendes as on my kynskolkes, but all in vayne, none of them all helpeth me. And agayn, I cannot runne away I am so laden and ouercharged with yrons. O Lord my maker and father

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father nowe vnto the I crye, thou art myne only shoteanker, defence, and helpe. Thou art my portion and heritage in all countries, yea, I haue none other possession but the only. To the therefore I sticke al together, knowing certainly that nothing can go amisse with me. Consider then my lamentable complaint, behold, how I am lowbrought from the cruel pursuers, which be much more of power then I am. Defend me, deliuer me from this pryson and horrible feare of sinne and Death, that I maye set out thy name. Al the sainctes aswel angelles as men make suite for me, desirynge the for my comfort. Thei shall not cease vntyll thei obtayne their request. I meane vntil thou forgeue me my sinnes, and send me comfort in this distresse, with patience and long sufferynge. This ones obtained, the godly folke shall flocke about me, and shall not stint to geue the thanks, when they se that thou riddest me furthe of these daungers, too the highe prayse of thy name. Lord be merciful vnto vs, take part with vs, then shal we for ever lifte vp and magnifie thi glorious name. Amen.

In great trouble of conscience. Psal. cxxxiiii.

Lorde heare my prayer, receyue my supplication, herken to my plaint for thy righteousness. Try not the lawe with thy seruant, for truly than shall no liuyng man be found vngiltie: yea, not one of thi saictes shuld escape quite at thy barre, onlesse thou graunt him

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him thy gracious pardon, insomuch, euen the
 verve starres be not pure and faultles afoze the.
 In the angels thou foundest sinne : Nowe mine
 enemies hunt for my solle, thei beate and driue
 it doune. they thrust it into dark dungeons wher
 felons conuict and condemned to death, were
 wont to be kept By spirit is sorrowful, my heart
 is heuy and sad within my brest : To the I holde
 vp my handes, requiring the of mercepe : For
 lyke as the dye grounde longeth for a showre of
 rayne, so my solle thincketh long till it haue
 thine helpe and succoure, here me spedely : if
 thou do not, I am in dispaire, my spirit is al
 wery of this bondage, I haue byd my life far-
 well : Wherefore O god, hyde not thi face that
 that I be not like vnto those, that be hurled in-
 to the pyt of damnation. After this night of mysery
 ouerpasse, let the pleasaunt moornyng of comfort
 luckely shyne on me, that by tyme I maye here
 and fele thi goodness, for in the is al my trust :
 point me the way that I shall walke in, for if
 thou be not my guide : I must nedes wander and
 stray out of the way. To the lord I lift vp my
 solle, and that with al my hert, I besech the,
 take me furth of myne enemyes handes. Thou
 only art my succour and sauegard. Teach me
 to worcke whatsoeuer shalbe thy plesure for thou
 art my God. Let thy good spirit conduct me
 into the lande of the liuing, encourage my spirite
 for thi names sake : furth of al these troubles,
 for thi righteousness deliuer me. Destroy mine
 enemies,

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enemies, as thou art gracious and fauorable to-
wardes me. Those that wyl worke me sorowe
and grief plucke furth of the way, for I am thy
seruaunt and for thy sake suffre I all this hurly
burly. As thou art God: so helpe thou me.

A prayer of the churche agaynst sinnes.

Sapien. xv.

Thou (O oure God) arte swete long suf-
fering, and true, and with mercy orde-
rest thou all thinges for if we sinne, yet
are we thine, for we knowe thy greatnes. If
we sinne not then are we sure that with the we
bee allowed: for to know the, is perfect righte-
ousnes, yea, and to know thi righteousness and
power, is the rote of immortalitie.

In warres the prayer of kyng Asa.

ii. Paralipo. xiiii.

Lorde, it is all one with the, too helpe them
that haue nede, wyth fewe or with many:
helpe vs O Lord our god, for we trust to
the, and in thi name be we come agaynst this
multitude. Thou art the lorde our God, let
no man preuaile agaynst the. Amen.

¶ The prater of Manasses kyng of Iuda.

ii. Paral. xxxvi.

O Lord almightie, God of our fathers Abra-
ham, Isahac and Iacob, and of the
iust seede of them, which hath made hea-
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uen and yerth, with all the ornamentes therof, which hast ordained the sea by the word of thi commaundement, which hast shut vp the depe, and hast sealed it for thy fearfull and laudable name, O rad of all men, and honorable before the face of thy power. Thi fierse anger of thretnyng is aboue measure heuy to sinners, but the mercy of thy promyse is great and vnscherchable, for thou art the Lord God most high aboue al the yerth, long sufferyng, and excedyng mercifull and sozy for the malice of men, I haue prouoked thine anger, and haue done euil before the, in commyttyng abominations and multipliying of offences. And now, I bowe the knees of my hart; requiryng goodnes of the O lord, I haue sinned Lord, I haue sinned, and knowe my wickednes, I desire the by praier, O lord forgeue me, O Lord forgeue me, and destroye me not with mine iniquities, neither do thou alwaye remember my euils to punish them, but saue me (whiche am vnworthy) after thy great mercy, and I wil praise the euerlastyngly, al the daies of my life: for al the power of heauen praiseth the, and vnto the belongeth glory, world with out ende. Amen.

The Oration of Job in his most greuous aduersities and losse of goodes. Job. i.

Asked came I oute of my mothers wombe, and naked shall I retorne agayn. The lord gaue, and the lord hath taken away,

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as it hath pleased the lord so is it done: now blessed be the name of the lord. Amen.

A prayer of Hieremy. Hieremy. xlii.

Saue me (O lord) and I shalbe hole, saue thou me, and I shalbe saued, for thou art my prayse. Be not thou terrible vnto me o lord, for thou art he in whom I hope. When I am in peryll, let my persecutours be confounded, but not me: Thou shalt bring vpon them the tyme of their plage and shalt destroy them right sone. Amen.

A prayer of Hieremy. Hieremy. xlii.

O Lord, thou hast chastened me, and thy chastening haue I receiued as an vntamed calf. Conuert thou me and I shalbe conuerted, for thou art my lord god, for assone as thou didest turne me I repented my selfe: And when I vnderstode. I smote vpon my thigh, I confessed and was ashamed because I suffered the reproch of my youth.

A praier of Salomon, for a competent liuyng.
Prouer. xxx.

Two thynges I requite of the, that thou wylt not deny me before I dye. Remoue from me vanitie and lies: geue me neither beggery nor riches, onely graunt me a necessary liuyng, least if I be to ful I might happlye be

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intised to denye the, and saye: What felow is the lordē? or constrayned through pouertie, I might fal vnto stealing, and so forswere the name of my God. Amen.

A praier for obtaynyng of wysedom. Sapi. ix.

GOD of our fathers, and lordē of mercy, thou that hast made all thinges with thy word and ordained man throughe thi wisdom, that he should haue dominion ouer the creatures whiche thou hast made, that he should order the world according to equitie and ryghteousnes, and execute iudgement with a true hart, geue me wisdom, which is euer about thy seat and put me not oute from among thy children, for I thy seruant and sonne of thy handmayde, am a feble person of a short tyme, and to yong to the vnderstanding of thy iudgement and lawes: yea, though a man be neuer so perfect among the children of men, yet if thi wisdom be not with him, he shal be nothyng worth. Oh send thy wysedom out of thi holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, that I may knowe what is acceptable in thy syghte. For she knoweth and vnderstandeth all thynges, and he shall conduct me ryght soberly in my workes, and preserve me in her power. So shall my workes be acceptable. Amen.

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¶ The praier of Iesus the sonne of Syrach in
necessitie, and for wylidome. Ecclesiasticus.
the last chapiter.

I Thancke the D lozde and kyng and prayse
the o God my sauioz I wyl yelde prayles
vnto thy name. Thou hast deliuered my
bodye from distruction, for thou art my defender
and helper from the snare of the falle tong, and
from them that are occupied in lyes. Thou hast
bene my helper from suche as rose agaynst me,
and hast deliuered me accordyng to thy greate
mercy, and for thi holy names sake, thou hast
deliuered me from the roaring of them that pre-
pared them selues to deuoure me out of the
handes of suche as sought after my life, from the
multitude of them that trouble me and wente
about to set fyre vpon me on euery side so that I
was not byente in the myddes of the fyre. From
the depe of hell thou deliueredst me, from the
vncleane tong, from lying wordes, from the
wiked iudge, and from the vnrightheous tong.
My soule shal prayse the lord vnto death, for my
lyfe drew nigh vnto hel downward. Thei com-
passed me round aboute on euery side, and there
was no man to helpe me: I looked aboute me,
if there were any man that would succour me,
but there was none. Then thought I vpon thy
mercy D lozde, and vpon thy actes that thou
hast done euer of old, namely, that thou deliue-
rest suche as put their trust in the and riddest
them out of the handes of the false Panims:
thus

thus lifted I vp my prayer from the yerch, and
 prayed for deliuerance from death, I called vp-
 on the lord the father of my lord, that he would
 not leaue me without helpe in the day of my
 trouble, and in the time of the proude: I wyl
 prayse thy name continually, yeldyng honoz and
 thanks vnto it, and so my praier is heard Thou
 sauest me from destruction and deliuerest me from
 the vnrightheous tyme. Therefore wyl I know-
 ledge, and praise the, and auauce the name of
 the lord, when I was yet but yong or euer I
 went astray, I desired wysdome openly in my
 praier, I came therfore before the temple and I
 sought it very busely, and I wil seke for it to my
 last houre. Then will it flopythe vnto me as a
 grape that is soone ripe. My hart reioysed in
 it, then went my fote the righte waye: yea,
 from my youthe sought I after it, I bowed doune
 mine eare a litle, and receiued it, I found in
 my selfe much wysdome and prospered greatly
 in it. Therfore wil I geue the glozy vnto hym
 that geueth me wisdom, for I am aduised to do
 thereafter, I wil be gelous to cleue vnto that is
 good, so shal I not be confounded. My colle
 hath wrestled with it, and I haue bene diligent to
 be occupied in it I lifted myne handes on hygge,
 then was my colle lightened through wysdome, so
 that I knowledge my folishnes, I ordred my colle
 after it, I found her in clenness, I had my hearte
 in it from the beginning, and therfore shal I not
 be forsaken. My heart longeth after it, and
 therefore

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therfore I gat a good trefure. Thzough it the lord hath geuen me a new tong, wherwith I wil praiſe him. Oh come vnto me ye vnlearned, and dwel in the houſe of diſcipline, with drawe not your ſelues from it, but common of theſe thinges, for your ſolles are very thirſty. I opened my mouth and ſpake. Oh come and by wiſdome without mony, and bowe doune your necke vnder her yocke, and let your ſolle receiue diſcipline, it is euen at hand and redy to be found. Beholde with your eyes, howe I haue had but litle labor and yet haue much reſt. Oh receiue wiſdome, and ye ſhall receiue plenty of ſiluer and golde in your poſſeſſion. Let your mynde reioyce in her mercy, and be not aſhamed of her prayſe, worke your worke by times, and ſhe ſhall geue you your reward in due tyme.

A praier to ſpeke the word of God
boldly. Act. iiii.

LORD, thou art God, which haſt made heauen and earth, the ſea and all that in theym is, which by the mouth of thy ſeruaunt David haſt ſaid whi did the heathen rage and the people imagyn vaine thynges. The kynges of the earth ſtoode vp, and the rulers came to gether agaynſt the lord and agaynſt his Chriſt. For ſurely agaynſt thy holye ſonne Ieſus whom thou haſt anoynted, both Herode and alſo Pontius Pilat with the Iudians and the people of Iſrael gathered them ſelfes together to do euen what

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whatsoever thine handes and thy counsell determined before to bee doone. And nowe lord behold these thy threatenings, and graunt vnto thy seruantes to speke thy worde with al confidence and that thou wilt stretch furth thine hand, to thintent that healyng, signes and wonders may be done by the name of thy holy sonne Iesus. Amen.

A praier for the peace of the Church.

LORD Iesus Christ which of thine almightines madest all creatures both visible and invisible, whiche of thi godly wisdomes governeest and settest al thynges in most goodly ordre which of thine unspeakeable goodnes kepest, defendest, and furtherest al thynges, which of thy depe mercy restorest the decayed, renewest the fallen, raisest the dead: Touch safe (we pray the) at last to cast doune thi countenance vpon thi welbeloued spouse the church but let it bee that amiable and mercifull countenance wherewith thou pacifiest al thynges in heauen, in yerth, and whatsoever is aboue heauen and vnder the yerth. Touchsafe to cast vpon vs those tendre and pitifull eyes with which thou ones didest behold Peter that great shepherde of thy church, and furthwith he remembered hymselfe and repented, with which eyes thou once didest vewe the scattered multitude, and werte moued with compassion, that for lack of a good shepherd they want

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wandered as shepe disperſed and ſtraied aſunder. Thou ſeeſt (O good ſhepherde) what ſundry ſortes of wolues haue broken into thy ſhepecotes, of whom euerye one crieth: Here is Chriſt, here is Chriſt ſo that if it were poſſible the very perfect perſons ſhuld be brought into errour. Thou ſeeſt with what wyndes wyth what waues, wyth what ſtormes thy ſely ſhippe is toſſed, thy ſhypp wherein thy litle flocke is in perill to be drowned. And what is now lefte, but that it vtterly ſinke and we al periſhe? Of this tempeſt and ſtorme we may thancke our owne wickedneſſe and ſinfull liuyng, we eſpie it wel and confeſſe it, we eſpye thi righteouſnes: and we appele to thi mercy whych (accoꝝdyng to the Pſalme of thy prophet) ſurmouteth al thi woꝝkes, we haue now ſuffered much puniſhment, being couſed with ſo manye warres, conſumed with ſuche loſſes of goodes, ſcourged with ſo manye ſortes of diſeaſes and peſtilences, ſhaken with ſo many fluddes, feared with ſo many ſtraunge ſightes from heauen, and yet appere ther no wher any hauen or port vnto vs being thus tired and forloꝝne amonges ſo ſtraunge euyls, but ſtil euerye daye moꝝe greuous puniſhmentes, and moꝝe ſeme to hang ouer our heades. We complayne not of thi ſharpnēs moſt tendꝛe ſauioꝝ, but we eſpye here alſo thi mercy, foꝝasmuch as much greuouſer plages we haue deſerued, but o moſt mercyfull Ieſu, we beſeche the that thou wilt not conſidꝛe ne weigh what is due foꝝ our deſeruinges, but rather what

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what becommeth thi mercy, without which neither the angels in heauen can stand sure before the, much lesse we sely vessels of clay. Haue mercy on vs, o redemer, whiche art easye to be intreated, not that we be worthy of mercede, but geue thou this glozi vnto thine owne name: suffre not that the Jewes, the Turkes, and the rest of the Paganies whiche either haue not knowne the, or do enuy thi glozi, shuld continually triumph ouer vs, and say: Wher is their god where is th. ir redemer, wher is their sauioz, wher is their bydgrom, that thei thus boist on? These oprobrious wordes and vpbzaidinges redound vnto the o lorde whyle by our euylles, men weigh and esteeme thy goodnes: they thynke we be forsaken whom they se not amended. Once when thou slepst in the shippe, and a tempest sodenly arisyng, thzetened death to all in the ship thou awokest at the out crye of a few disciples, and streight waye at thyne almightie word the waues couched, the wyndes fell, the storme was sodenlye turned into a gret calme. The dombe waters knewe their makers voyce. Nowe in this farre greater tempest, wherin not a fewe mens bodies be in daunger, but innumerable solles: we besech the at the crye of thi holi church which is in daunger of drounyng, that thou wilt awake. So many thousandes of menne do crye, Lorde, saue vs we peryshe, the tempest is past mans power: yea, we se that the indeuours of them that would helpe it, do turne clene a contrary way.

way. It is thy word that must do the dede Lord Iesu: Only say thou with a word of thy mouth Cease O tempest, and furthwith shal the desyred calme appere. Thou woldest haue spared so many thousandes of most wicked men, if in the citie of Sodome had bene found but x. good men. Now here be so many thousandes of men which loue the glory of thi name which sigh for the bountie of thy house, and wilt thou not at these mens praiers let go thine anger, and remember thine accustomed and olde mercies? Shalt thou not with thy heuenly policie turne oure folye into thy glory? Shalt thou not turne the wiked mens euils to thy Churches good. For thy mercye is wont than most of all to succoure, when the thing is with vs past remedy, and nether the might, nor wysedome of men can help it. Thou alone bringest thinges that be neuer so out of ordre, into ordre agayn: Whiche art the only author and mayntainer of peace. Thou framedst that old confusion which we call Chaos, wherein without ordre, without fashion confusely lay the discordant seedes of thynges, and with a wonderfull order the thynges that of nature fought together, thou diddest alie and knit in a perpetual band. But howe much greater confusion is this where is no charitie, no fidelitie, no bondes of loue, no reuerence, nether of lawes nor yet of rulers, no agreement of opinions, but as it were in a misordred queer euery man syngeth a contraye note. Among the heauenly planets

planets is no discension, all. iiii. elementes kepe their place, euery one do their office wherunto thei be appointed. And wilt thou suffre thi spouse, for whose sake al thinges wer made, thus by continual discordes to perishe and go to wracke? Shalt thou suffre the wicked spirites, which be authours and workers of discord to beat such a swynge in thy kyngdome vnchecked? Shalte thou suffre that strong captayn of mischief, whom thou once ouerthrewest, agayne to inuade thy tentes, and to spoile thi souldiers? When thou wert a man here conuersaunt amonges men, at thy voyce fled the deuyls. Send furth we besech the o lord thi spirit which may dyue awai out of the brestes of al them that professe thi name the wicked spirites, masters of riot, of couetise, of vain glory, of carnall lust, of mischiese, and of discord. Creat in vs, O our God and kyng a cleane heart, and renue thi holly spirit in our brestes, plucke not from vs thi holpe goffe. Rendre vnto vs the ioy of thy sauing helth, and with thy princypall spirit, strengthen thi spouse and the herdmen therof. By this spirit thou reconciledst the perthly to the heuenly, by this thou didst frame and reduce so many tonges, and so mani nacions, so many sondry sortes of men, into one body of a church, which body by the same spirit is knit to the thei head. This spirit, if thou wilt vouchsafe to renue in al mens hartes then shal also these forein miseries cease, or if they cease not, at least thei shal turne to the pro-

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fit and auaille of them which loue the. Stei this confusion, set in ordre this horrible Chaos (O lord Iesu) let thi spirit stretch out it selfe vpon these waters of euil wauering opinions. And because thi spirit, which according to the Prophetes saiyng containeth all thinges, hath also the science of speaking, make that like as vnto al them which be of thi house, is all one lighte, one baptisme, one God, one hope, one spirite: so they may haue also one voice, one note and song, professyng one catholike truthe. When thou diddest mount vp to heauen triumphantly, thou threwest about from aboue thy precious thinges, thou gauest giftes among men, thou deltest sundry rewardes of thy spirit. Re-
 nue agayne from aboue thy olde bountefulnes, geue that thyng to thy church nowe fayntyng and growyng douneward, that thou gauest vnto her shotyng vp at ihe fyrst beginning. Geue vnto Princes and rulers the grace to stand in awe of the, that thei so maye guide the common weale as thei shuld shortly rendre accomptes vnto the, that art king of kynges. Geue wisdom to be alwayes assistent vnto them, that whatsoeuer is best to be don, thei may espy it in their mindes, and pursue thesame in their doinges. Geue to thi bishops the gyft of prophesie, that they may declare and intepret holye scripture, not of their owne brayne, but of rhine inspiring. Geue them the threfold charite which thou once demaundest of Peter what time thou didest be-
 take

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take vnto hym the charge of thi shepe. Geue to
thi prestes the loue of sobernes, and of chastitie.
Geue to thi people a good wyl to folowe thy
commaundementes and a redines to obey such
persons, as thou hast apoynted ouer them. So
shal it come to passe, if through thi gift thy prin-
ces shal commaund that thou requirest, if thy
pastoures and herdmen shal teache the same, and
thy people obey them both, that the olde dignitie
and tranquillitie of the church shal returne agayn
with a goodlye ordre vnto the glory of thy name.
Thou sparedst the Niniuites appoynted to be de-
stroyed assone as they conuerted to repentaunce
And wilt thou dispise thy house fallung doune
at thi feete, which in stead of sackcloth hath sighes,
and in stead of ashes teares? Thou promisedst
forgeuenes to such as turne vnto the, but this
selie thyng is thy gyfte, a man to turne with his
whole heart vnto the, to the intent al our good-
nes shuld redound vnto thy glorye. Thou art
the maker, repayre thy worke, that thou hast
fashioned. Thou art the redemer saue that thou
hast bought. Thou art the saulour, suffre not
them to perishe that do hang on the. Thou art
the lord and owner, challenge thy possession.
Thou art the hed, helpe thi members. Thou art
the king, geue vs a reuerence of thy lawes.
Thou art the prynce of peace, breathe vpon vs
brotherly loue. Thou art the God, haue pitie
on thy humble beseechers: be thou accordyng to
Paulus sayng, al thinges in al men to the in-
tent

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tent the hole quier of thi church with agreing myndes and consonant voyces for mercy obtained at thy handes, maye geue thanks to the father, sonne, and holy Gost, which after the most perfect example of concord be distinguished in proprietie of persons, and one in nature, to whom be praise and glory eternally. Amen.

A praier for the keppung of a good name

That wiseman which was pryuy of thi secretes (O heuently father) taught vs that an honest name is a treasure righte precious, when he saith: better is it to haue a good name then precious oymntmentes. But thys so excellent and good thing we nether can get nor kepe, but by thy ayde and helpe. Now surely the well and founteine of a good name is a faultles lyfe. This therfore in especial we demaund and craue of the, O Lorde almightie yet neuertheles, forasmuche as oftentimes innocencye and faultles liuyng is not ynough, nether yet a sure buckler and defence, namely agaynst suche as vnder their lippes bear the poison of serpentis: yea, and oft times it happeneth, that when we suppose to be amonges our trustie frendes, we dwel with Ezechiel among scorpions and venemous serpentis, we cry with thi holy Prophetes, O lord deliuer my soile from wicked lippes, and a gileful tong but if neuerthelesse it be sene to thy goodnes to exercyse thi seruauntes also with this affliction,

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to the intent they may better be brought to godlines and perfection: Graunt (we praye the) that with Paule thy most valiaunt champion we may by reproch and glory, by infamy and good name, abide still in thi commaundementes, through Iesu Christ, which also him selfe (when he walked here in yerth) was reuiled, sclandered, euil spoken of, and called to his teeth a Samaritane, a winedrynker, a disceiuer of the people, and one that had a deuil. The same now reig- neth with the in glory together, with the holy gost. Amen.

A praier agaynst worldly carefulness.

Dost dere and tender father, our defen- der and noysher, indue vs with thi grace that we may cast of the great blindnes of our myndes and carefulness of worldly thynges, and maye put our hole study and care in keepyng of thy holy lawe. And that we maye labour and trauail, for our necessities in this life, like the birdes of the ayre, and the lilies of the feeld without care. For thou hast promysed to be care- full for vs, and hast commaunded that vpon the we shulde cast ell our care, whych lyuest and reig- nest worlde wythoute ende. Amen.

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A prayer against pride and unchastnes.

Thou Lord father and God of my life, let me not vse proudly to loke, but turne awai from me al filthi desires. Take from me the lustes of the body, let not the desires of uncleannes take holde vpon me, and geue me not ouer into an vnshamefast and obstinat mynde. Amen.

Another prayer agaynst pryde.

Lord Christ in most mightie power, most meke, and in greatest excellencye, most lowlye: yea, of thine owne wil most humble, geue vnto me thy mynd and spirit that I may knowledge my wekenes leuened and infected with malicioulnes, that throughe thine example I may be humble and meke, which haue no cause to boast my selfe. Chinges of the world be vncertein, lest to a short vse. The body is fadyng, frayle, and fylthy, the mynde is blynde and frowarde, what soeuer I haue of myne owne, it is naught: if I haue any goodnes it is of God, and not yf me. Knowyng this feblenes of my selfe why should I magnify my selfe? And specially sith thou lord of heauen and yerth, being of such wonderful excellency, diddest humble thi self to the lowest state of men, graunt me true humilitie, that I maye
be

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be exalted to the euerlasting glory, which liuest and reimest with the father and the holy gost for euer. Amen.

¶ A prayer agaynst enuye.

LORD, the inuentour and maker of al thinges, and the disposer of thy giftes, which thou bestowest of thy bounteous liberalitie, geuyng to each man more then he deserueth, vnto each man sufficiently, so that we haue no cause of grudge or enuye, sith thou geuest vnto al men of thine owne, and vnto such as deserue it not, and to eache man sufficiently toward the heuenly blessednes: graunt vs that we be not enuious but quietly content with thy iudgement, and the disposyng of thy giftes and benefites. Graunt vs to be thankful for that we receiue, and not to murmur secretli with our selues agaynst thy iudgement and blessed wil in bestowyng thy fre benefites, but rather that we loue and praise thi bounteous liberalitie aswel in others as in our selfe, and alwayes magnifie the o lord, the wel of al giftes and goodnes. To the be glory for euer. Amen.

¶ A prayer agaynst anger.

LORDE Iesu Christ whyche saidest, whosoener is angry with his brother, shalbe gyltie to iudgement: which also dost reserve from
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tyme

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tyme to tyme al vengeance and displeasure to thy secret and iust iudgement : Graunt vs of thi grat merci, that bi no maner of occasion we fall not into disordering of our selfe by anger and desyre of reuengyng, but that we may alway remembre, not onely thy godly commaundement, which chargeth vs to do wel to them that hate vs, and to pray for them that say euill by vs : but also that we bear in mind thi holy example, which didest pray for theym that cruelly crucified the. To the with the father and holy gost be glory euerlastyng. Amen.

A praier in aduersitie.

A Lord God, without whose wyl and pleasure a Sparrow dothe not fal vpon the ground, seyng it is thi wil and permission, that I shuld be in this misery and aduersitie : Seyng also that thou doest punish me with aduersitie, not to destroy me and cast me away, but to call me to repentaunce, and to saue me. For whom thou louest, hym doth thou chastise. Furthermore, seing affliction and aduersitie worketh patience, and whoso patiently beareth tribulation, is made like vnto our sauiour Christ our hed. Finally, seyng that in al tribulation and aduersitie, I am in assurance of comforte at thy gracious hande. For thou hast commaunded me to cal vpon the in the time of tribulation, and hast promysed to heare and succour me. Graunt
me

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me therfore, o almightie God, and merciful father, in al trouble and aduersitie to be quiet, without impacience and murmuring, without discouraging and desperation, to prayse and magnifie the, to put my whole trust and confidence in the, for thou neuer forsakest them that trust in the, but workest al for the best to them that loue the, and seke the glory of thy holy name. To the be glorie for euer. Amen.

A prayer in prosperite.

I Geue the thanks o God almightie, which not alonly hast induced me with the gistes of nature, as reson, power and strength, but also hast plentifully geuen me the substance of this world: I knowlege (o lord) that these thy gistes, and confesse with holy saint James that there is no perfecte nor good gyft but it commeth from the (o father of lightes) whiche geuest frely and castest no man in the teeth. I knowledge with the Prophete Agge, that gold is thine and sikuer is thine, and to whom it pleseth the, thou geuest it, to the godly that they may be thy disposers and distributours thereof, and to the ungodly to heape vp their damnation with all. Therefore my most mercifull God, I humbly beseeche and desire of the to frame in me with thy holy spirit a faythful heart and redye hand to distribute these thy good gyftes accordyng to thy will and pleasure that I treasure not vp
C 2
here

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here wher theues maye robbe, and mothes corrupt but to treasure in thi heuenly kingdom wherenether these mai steale, nor moth defile, to myne owne comfort (whom of thi mercy thou hast promised, to rewarde therfore) to the good example of the humble and weake of thy congregation, and to the glory of thi name. To whom with thi sonne and holy gost be all honoz and prayse, world without ende. Amen.

A fruitfull prayer to be sayd at all tymes.

D Merciful God, graunt me to couet with a feruent mynde those thinges which may plesse the, to serch them wysely, to knowe them truely, and to fulfyll theym perfectly to the laude and glorye of thy name. Order my liuyng, so that I may do that which thou requirest of me, and geue me grace that I may obtain those thinges, which be most conuenient for my soule. Good Lord make my way sure and streight to the, so that I fal not betwene prosperitie and aduersitie, but that in prosperous thynges I may geue the thankses, and in aduersitie be patient, so that I be not lifte vp with the one, nor oppressed with the other. And that I may reioyce in nothing, but that which moueth me to the, nor to be sory for nothing, but those thynges which draweth me from the, desir yng to please no bodye nor fearing to displese any besides the Lord let al worldly thinges be vyle vnto me
for

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for the, let me not be mery wyth the ioye that
 is wythout the, and let me desyre nothyng be-
 sydes the. Let that labour delight me whiche
 is for the, and let al the rest wery me, which is
 not in the. Make me to lift vp my hert oft
 times to the, and when I fal, make me to thinke
 on the, and be sozpy with a stedfast purpose of
 amendement. My god make me humble with-
 oute fainyng, mery without lightnes, sad wyth-
 out mystrust, sobze withoute dulnes, true without
 doublenes, fearyng the without desperation,
 trustyng in the without presumption, tellyng my
 neighbours faultes without dissimulation tea-
 chyng them with wordes and examples without
 mockynges, obedient withoute arguyng, patient
 withoute grudgyng, and pure without corruption.
 My most loupng lord and God geue me a wa-
 kyng heart that no curious thought withdraue
 me from the let it be so strong that no vnwor-
 thy affection draue me backward, so stable, that
 no tribulation breake it. My lord, graunt me
 wit to knowe the, dyligence to seke the, conuer-
 sation to please the: and finallye, hope to embrace
 the, for the precious bloud sake of that immacu-
 late lambe our only sauour Iesus Christ: To
 whom with the father and the holy gost, thyre per-
 sons and one God, be all honoure and glozy
 world without ende. Amen.

A

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A deuout prayer vnto Iesu Christ
called O bone Iesu.

O Bounteful Iesu, O swete Iesu O Iesu
the sonne of the pure virgin Mari, full
of mercy and truthe, O swete Iesu after
thi great mercy haue pitie vpon me. O benigne
Iesu I pray the by the same precious bloude, that
for vs myserable sinners thou werte content to
shed in the aulter of the crosse that thou vouchsafe
cleane to auoyde all wickednes, and not to dis-
pise me, humbly this requirynge, and vpon thi
most holy name Iesus callynge. This name
Iesus is a swete name. Thys name Iesus is
the name of helth. For what is Iesus but a
saufour? O good Iesus that hast created me,
and with thy precious blood redeemed me, suffre
me not to be damned, whom thou haste made of
nought. O good Iesu let not my wickednes
destroy me, whom thy almighty goodnes made
and formed O good Iesu reknowlege that is
thine in me, and wipe cleane away that draweth
me from the. O good Iesu what time of mer-
cy is, haue mercy vpon me nether confound me
not in the time of thy terrible iudgement. O
good Iesu if I wretched sinner for my most
greuous offences haue by thi very iustice deserued
eternall payne, yet I appele from thi righteous-
nes, and stedfastly trust in thyne ineffable mercy.
I dout not but thou wylte haue mercy vpon me
like

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like a milde father and mercifull Lord. O good Iesu what profyt is in my bloud, sins that I must descend into corruption. Certaynly they that be dead shall not magnifie the, nor lyke- wylse al they that go to hel. O most merciful Iesu haue merci vpon me. O most swete Iesu, deliuer me. O most meke Iesu be vnto me comfortable. O Iesu accept me a wretched sinner into the number of them that shalbe saued. O Iesu the helth of theim that beleue in the, haue mercy vpon me. O swete Iesu the for- geuenes of almi sinnes. O Iesu the sonne of the pure virgin Mari indue me with thy grace, wysdome, charitie, chastite and humilitie: yea, and stedfast patience in all my aduersities, so that I may perfytely loue the, and in the be glo- rified and haue my only delight in the, world without end. Amen.

A praier to be sayd at the houre of death.

O Lord Iesu, which art the only helth of al men liuing, and the euerlastyng lyfe of them whych dye in thy faith. I wretched sinner geue and submyt my selfe wholy vnto thy most blessed wyll: And I beyng sure that the thyng cannot perishe, whiche is committed vnto thi mercy: wyllingly nowe I leaue this frayle and wicked fleshe in hope of the resurrection which in betterwise shal restore it to me again I beseeche the most merciful lord Iesu Chryst, that thou

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thou wilt by thy grace make strong my colle
 agaynst all temptations, and that thou wilt couer
 and defend me with the buckler of thy mercy
 against al the assaultes of the deuil I se and know-
 ledge that there is in my selfe no helpe of salua-
 tion, but all my confidence, hope and trust is in
 thi most merciful goodnes. I haue no merites
 nor good workes whiche I may aledge before
 the: Of sinnes and euil workes (alas) I se a
 great heape but through thy mercy I trust to be
 in the number of theim, to whom thou wilt not
 impute their sinnes, but take and accept me for
 righteous and iust, and to be the inheritour of
 euerlasting lyfe. Thou merciful lord werte
 bozne for my sake: thou didest suffre bothe hun-
 ger and thrist for my sake, thou didest preach and
 teach, thou didest prai and fast for my sake:
 thou dyddest all good workes and dedes for my
 sake. Thou sufferedst most greuous peines and
 turmentes for my sake. And finally, thou gauest
 thy most precious body to dy, and thy bloude to
 be shed on the crosse for mi sake. Now most
 merciful sauour, let al these thynges profit me,
 which thou frely hast geuen me that hast geuen
 thi selfe for me, let thy blood cleanse and wash
 away the spottes and foulnes of my sinnes.
 Let thi righteousness hyde and couer my vnrigh-
 teousnes. Let the merites of thy passion and
 blood be the satisfaction for my sinnes. Geue
 me lord thi grace that my faith and saluation
 in thi blood wauer not in me, but euer be fyrme
 and

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and constant, that the hope of thy mercye and life everlasting neuer decay in me that charite were not colde in me, fynally, that the weaknes of my flesh be not ouercome with the feare of death. Graunt me merciful sauour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule maye styll behold and loke vpon the, that when death hath taken away the vse of my tong and speche, yet that my hert may crye and say vnto the: In manus tuas domine commendo spiritum meum, that is to saye: O lorde, into thy handes I geue and commit my soule. Domine Iesu accipe spiritum meum Lord Iesu, receiue my soule vnto the. Amen.

A general confession of sinnes vnto God.

Most merciful Lorde God and most tendre and dere father vouchsafe I hartely beseech the, to loke doune with thi fatherly euen of pitie vpon me most vile and wretched sinner, which I ye here prostrate in heart before the feete of thy botomeles mercye, for I haue sinned against the throne of thy glory, and before the o father, in somuch that I am no more worthy to be called thi sonne. Neuertheles, forasmuch as thou art the God and father of all comfort, and agayn desirest not the deth of the sinner, but like a true Samaritan takest thought of my self wounded soule: Make me (I pray the) by infoundyng thy precious oyle of comfort into my

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woundes,

woundes, ioyfully to runne with the lost sonne into the lap of thine euerlastyng pitie. For lo, thou art my hope and trust, in whom I onely repose my selfe, hauyng in the ful confidence and faith, and so I say with very faithful heart trustyng in thy mercy, I beleue in the o God the father, in the o God the soane, and the o God the holy ghost. iii. persons and one true and also very god, beside whom I knowledge none other god in heuen aboue, nor in yerth beneth: yea, and I pooze sinner do accuse my self vnto the dere father, that I haue sore and greuouly offended thy almyghtie goodnes and maiestie in the committying of myne abundant greuous and manyfold sinnes and wretchednes, for I haue not kept the lest of thi most godly and blessed commaundementes lyke as thy ryghteousnes maye requyre and demaund the same of me: I haue (I say) not honoured the lyke my god, nor drad the lyke my lord, loued the like my father trusted in the lyke my creatour and sauour. Thy holy and dzedful name vnto whom all glozy and honour belongeth, haue I vsed in vayne. I haue not sanctified the holy dayes with workes which be acceptable vnto the, nor instructyng my neighbour in vertue accordyngly. I haue not honoured my parentes nor bene obedient vnto them throughe whom (as by an instrument) thou hast wrought my comming into this world. The high powers and rulers which take their authorite of the I haue not bene wyllyngly obedy-

ent

ent vnto. I haue not kept mine hert pure and
 clene from manslaughter: yea, had not thy grace
 and mercy defended me the better, I should haue
 commytted the deede also. I likewise am not pure
 from theft, nor from aduoutry, nor from false
 witnes bering, but haue in mine heart and mynde
 wished and desired my neighbours goodes and
 thinges, I haue folowed the greate prynce of
 this world Satan (whiche hath bene a lyer euen
 from the beginning) in concupiscence of the fleshe,
 in pryde of liuyng, in liyng, in deceitfulness, in
 lechery, in hatred and also enuy, in bakbytyng,
 in dispayre, and also misbeleue. My fyue wyttes
 haue I foulye misused and spent, in heryng,
 seyng, smellyng, tastyng and also felyng, whyche
 thou hast geuen me to vse vnto thi honour and
 glozpe, and also to the edification and profyte of
 my neighbour. But in what maner soeuer
 that I haue offended and sinned against thy eter-
 nal maiestie (for no man knoweth thoroughly
 his synnes as thy Prophete witnesseth) whether
 it hathe bene by daye or elles by nyght: yea,
 euen from my chylthod vnto this day, were it
 in wordes, workes or thoughtes secretly or
 openly: O my mercifull god I am sorry for it,
 euen from the very bottom of my heart: yea,
 and my soule murneth for sorowe most mercifull
 father, that I am not a thousand times sorier
 then I am. Now be it, in token of great repen-
 taunce (though al hartes be knowne wel ynough
 vnto the) I do knocke and stryke my breast and
 saye

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saye in bitternes of heart and soule, Lord god
 and father haue mercy, lord god sonne haue
 mercy, Lorde god holye gost haue mercy. Spare
 me of thy infinite mercye dere lord nowe, and
 al the dayes of my life and let me haue parte of
 thyne abundaunt grace, so as I maye change
 my sinful lyfe, and put out of me the olde man
 with all his euyl concupiscence, and also that I
 may dye vnto the woylde and that the woylde,
 may be vnto me a crosse, and so go furth in a
 newe life. Strengthen me o lord in a true hum-
 ble hert, in perfect loue hope and trust in the.
 Geue my soule the grace to desire the only, in
 the onely to reioyce and repose my selfe, and
 that I may vtterly renounce and forsake the vayne
 affiaunce of this world, so that thou maiest fynd
 me redy with the good seruaunt in the midnight
 of my deth, which shal sodenly stele vpon me like
 a thefe ere I bee ware. Be thou vnto me at
 that tyme of nede (o lord) a towre of strength a
 place of refuge, and a defensible god, namely
 agaynst the face of the fende, who lyke a roynge
 lion shal be then most redy to deuour, and against
 desperation, which then shalbe busy to greue me.
 Let then thy comforte cleue fast vnto me, thy
 mercy kepe me and thy grace guyde me. Fetch
 then again, Lord god the father, that which thy
 poueraunt myght hath shapen: fetch then again
 lord the sonne that which thou hast so wisely go-
 uerned and bought with thi precious blood. Take
 again then lord holy gost, that whiche thou hast
 kept

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kept and preserued so louingly in this region of sinne and vale of mylery the persons and one very god, vnto whom be prayse and honour for euer and euer. Amen.

A prayer agaynst the deuil.

Iesu Christ our lord, whiche by the mouth of the holye Apostle saynt Peter, most truely diddest saye that our aduersary the deuell goeth about lyke a roaring lyon, sekynge whom he may deuour: he is busy and sly, and byeketh in vpon vs, so that if thou helpe not, he will sone deceiue vs, wyth hys might and with his cruelnes teare vs in peces. But if thou which hast vanquished him, wilt appere, but as it were a farre of, thou wilt make him afraide and with thy onely lorde put hym to flyghte. Touchsafe o lorde to receyue vs into thy garde, beyng but infantes weke, feble, and vnskyllfull, least that fierse and cruel beast al to tear vs. We beare before vs and shewe furth in this our syght the crosse thy banner, the crosse thy triumph and victorie, that our enemy may well knowe that we do oure busines by thy counsaile, ayde, and strength: to the be glory for euer. Amen.

For the desyre of the lyfe to come.

This my body is the very darke and filthy prison of the soule, this world is an exile, and a banishment: this life is care and misery but

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but where thou art O Lord ther is the very coun-
try of libertie, and euerlastyng blessednes.
Stirre our myndes nowe and then to remem-
ber so great felicitie: Poure into our heartes a
desyre of suche precious thynges, and of al
thinges most to be desired. Geue quietnes vnto
our minde, and graunt that we may haue some
tast of the euerlasting ioyes, wherby these thingis
of the world may seme filthy, and be so lothfull
vnto vs, whych we seke for so earnestly, and em-
brace so greedely, and retaine so surely, that we
may refuse and dispise these bitter and filthi
thinges, and most feruentlye desire the
sweetnes of thy famyliaritie, in the
which all goodnes is contain-
ed. To the be glozpe
for euer. Amen.

The ende of the Primer,

*The copy of the Kynges highnes
bil assigned.*



ENRY THE VIII. by the
grace of God of England
Fraunce, and Ireland Kyng,
defendour of the fayth, and of
the churches England and Ire-
land in earth the supzeme heade.
To all Printers and Bookefel-
lers and to all other oure officers,
Ministers and subiectes. We do

you to vnderstande, that of our grace especiall, we haue
graunted and geuen Priuiledge and licence, to our wel-
beloued subiect Richard Grafton, Printer and seruaunt
to our moost dereft sonne Prince Edward. and Ed-
warde Whitchurch citizin of London, to Print oz cause
to be Printed our Primer (nowe by us and our clergy
set furth) both in English and Latin: and none other
person oz persons of what estate, degre, oz condicion so
euer they be of, to Print oz cause the same Primer to be
Printed, oz any part therof, but onely the sayd Richarde
and Edward and either of them and the assignes of anye
of them. Neither to sell noz by of any other impressiōs
then suche as shalbe Printed by the sayde Richarde oz
Edward oz the assignes of any of them.

Wherfore, we woll and streightly commaund & charge
al & singuler oure subiectes, alwel Printers as Booke-
sellers, and all other personnes within our dominions that
they ne any of them presume to Print oz sel, oz cause to be
Printed oz sold the sayde booke oz any parte therof
contrary to the meaning of this our present
lycence and priuiledge, vpon payne of oure
high displeasure. Geuen at oure Ma-
nour of Greenwich the xxviii.
daye of May. in the xxxvii.
yere of our reigne.

God save the Kyng.

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